1484. c. 11

A Week's Preparation

Towards a worthy receiving of

THE

LORD'S SUPPER,

After the Warning of the CHURCH

for the Celebration of

THE

Holy Communion:

Consisting of

MEDITATIONS and PRAYERS

for every Day in the Week.

With DIRECTIONS to live well after receiving

THE

HOLY SACRAMENT.

THE FIFTIETH EDITION,

Corrected throughout and enlarged by a

Clergyman of LONDON.

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IMPRIMATUR.

Joannes Battely *Reverendiſſimo in Chriſto Pat. & Dom. Domino* Gulielmo *Archiep.* Cant. *à Sacris Domeſticis.*

Jan. 29, 1685.
Ex Ædibus Lambethanis.

THE

PREFACE.

CHRISTIAN READER,

YOU *are here presented with a new Edition of a Book that is well known in the World, and which, it is hoped, has often afforded Help to the devout Soul in its Preparation for the Holy Sacrament of the Lord's Supper.*

Complaints having been made of some Passages, in former Impressions, as being too rapturous, and unbeseeming the Sobriety of rational Religion; Care has been taken, in this Edition, to leave out whatever might seem unintelligible, gross and enthusiastical, and to retain nothing but what the Christian,

of low Degree *in religious Attainments, may uſe to his Soul's Health.*

" *Fault has been ſometimes found (ſays* " *a great Ornament of our Church) with* " *the little Treatiſes of* Weekly Preparation, " *and the like; I think, without Reaſon.* " *They are exceeding* uſeful *in their Kind.* " *It may be happy for them, who need none* " *of theſe Helps: But they that* leaſt *need* " *them, are not the Men, generally, who* " moſt *deſpiſe them. However, they are* " *not* obtruded *as Things abſolutely* neceſſa- " ry *for all, but as highly* uſeful *to* many, " *and eſpecially upon their* firſt *Receiving:* " *Tho' we are none of us, perhaps, ſo per-* " *fect, as not to want, at ſome Seaſons,* " *ſome ſuch Hints for Recollection, or Helps* " *to Devotion. There may be* Exceſſes, *or* " *there may be* Defects *in ſuch Treatiſes;* " *what human Compoſitions are without* " *them? In the general, it is well for com-* " *mon Chriſtians, that they are ſo plentiful-* " *ly provided with uſeful Manuals of that* " *Kind: They that are well diſpoſed, will* " *make uſe of them as often as they need* " *them, and will at all Times give God* " *Thanks and Praiſes for them.*"

But whereas the greateſt Part of Mankind, having but ſeldom (ſome perhaps never)

the

the Time to go through the ſeveral Stages of Self-Examination, Confeſſion, Retirement, Faſting, &c. recommended in good Books, are diſcouraged from coming to the Lord's Table when they find the Duty ſo troubleſome; let the ſerious Chriſtian underſtand and remember, that it is not neceſſary that the Whole of the enſuing Manual ſhould be always uſed before the Sacrament, nor that a certain Time of a Week or a Fortnight, by way of Preparation, is abſolutely neceſſary, before we venture to come to the Lord's Table. It is certain that the Primitive Chriſtians, being moſtly of the poorer Sort, and obliged to get their Bread by the Sweat of their Brow, *and yet receiving the Sacrament very often, ſometimes every Day, could not employ much Time by Way of Preparation.* " *Much depends (ſays a late pious* " *and judicious Writer on the Subject) upon* " *the habitual Temper and Diſpoſition of the* " *Mind, and the conſtant Exerciſe of true* " *Devotion: Likewiſe the Capacity and* " *Leiſure of each Perſon muſt be conſider'd* " *in fixing the Portion of Time to be em-* " *ploy'd in actual and particular Prepara-* " *tion, and the ſpecial Exerciſe incumbent* " *upon every one of calling* his own Ways " to remembrance. *A good Chriſtian, who*

" ſets the Lord always before him, *can-*
" *not need much Time to aſſure himſelf that*
" *he comes with due Diſpoſitions. On the*
" *contrary, thoſe who have* forgotten *God,*
" Days without Number, *require more*
" *Time, and ought to undergo a ſtricter*
" *Examination, to ſee if their Repentance*
" *be ſincere. But the great Matter to be*
" *attended to is the general Tenor of our*
" *Lives, in which, if there be but an Even-*
" *neſs and Regularity in well-doing, if there*
" *be but* an honeſt and good Heart, *a* Man
" *may* go forth to his Work, and to his
" Labour, *on* Saturday, *and be a good Com-*
" *municant on* Sunday *Morning.* To love
" our Lord Jeſus Chriſt in Sincerity, and
" to keep his Commandments, *from a*
" *Principle of Gratitude for the great Be-*
" *neſits we have received at his Hands*; to
" ceaſe do Evil, to learn to do Well; to
" refrain the Tongue from Evil, and the
" Lips that they ſpeak no Guile; to ſeek
" Peace, and enſue it; *to follow the Works*
" *of our Calling with Induſtry, and to pro-*
" *vide for our Family with Honeſty; to*
" *truſt in God's Providence, and be content*
" *with our Condition: In ſhort, to* live ſo-
" berly, righteouſly, and godly in this pre-
" ſent World, *that is the* true *Prepara-*

tion,

tion; and he that thus communicates, will never be rejected of God, or deserve to be condemn'd by men.

" *I speak not this to discourage those extraordinary Exercises which some good Christians chuse to go through before they receive the Holy Sacrament: My View is to distinguish what is really essential from what is only circumstantial; and to make Christians comprehend that an involuntary Omission of certain religious Exercises, of which God has prescribed neither the Number, nor the Season, nor the Length, cannot exempt us from complying, when otherwise we may, with a Duty which is absolutely commanded to Christians of all Conditions.*

The EXHORTATION *on* Sunday *before the Holy Communion.*

DEarly Beloved, on *Sunday* next I purpoſe, thro' God's Aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, * to be by them received in Remembrance of his meritorious Croſs and Paſſion, whereby alone we obtain Remiſſion of our Sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our Duty to render moſt humble and hearty Thanks to Almighty God, our heavenly Father, for that he hath given his Son, our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual

* *When Notice is given that the Lord's Supper is to be adminiſter'd, reſolve not to turn your Back upon it; becauſe Jeſus Chriſt hath commanded us, thus to keep up the Remembrance of his Death* (Luke xii. 19.); *and becauſe this is the only Comfort of Sinners: For through Faith in his Blood we obtain the Pardon of our Sins, and are made Partakers of the Kingdom of Heaven.*

Believe it for a certain Truth, that ſuch as are not religiouſly diſpoſed to go to this holy Sacrament, are not qualified to aſk or receive any Bleſſing or Favour from God.

ritual Food and Suſtenance in that holy Sacrament. Which being ſo divine and comfortable a Thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my Duty is to exhort you, in the mean Seaſon, to conſider the Dignity of that holy Myſtery, and the great Peril of the unworthy receiving thereof, and ſo to ſearch and examine your own Conſciences, (and that not lightly, and after the Manner of Diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly Feaſt, in the Marriage-Garment requir'd by God in holy Scripture, and be received as worthy Partakers of that holy Table.

The Way and Means thereto is: Firſt, to examine your Lives and Converſations by the Rule of God's Commandments; and whereinſoever ye ſhall perceive your-

ſelves

" *The Numbers that depart out of the Church, (ſays a late pious Writer) may ſuggeſt to us a melancholy Conſideration upon the Neglect and Contempt that is thereby thrown upon the Ordinance of our Lord and Maſter. How unaccountable it is for the Diſciples of Jeſus Chriſt to think that he will be pleas'd with our hearing a Sermon (the leaſt Part by much, if any Part at all of Chriſtian Worſhip) whilſt we live in the habitual Neglect of the moſt ſolemn Act of Religion.*"

ſelves to have offended, either by Will, Word, or Deed, there to bewail your own Sinfulneſs, and to confeſs yourſelves to Almighty God, with full Purpoſe of Amendment of Life. And if ye ſhall perceive your Offences to be ſuch as are not only againſt God, but alſo againſt your Neighbours, then ye ſhall reconcile yourſelves unto them, being ready to make Reſtitution and Satisfaction according to the utmoſt of your Powers, for all Injuries and Wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have Forgiveneſs of your Offences at God's Hand, *&c.*

And becauſe it is requiſite that no Man ſhould come to the holy Communion, but with a full Truſt in God's Mercy, and with a quiet Conſcience; therefore if there be any of you, who by this Means cannot quiet his own Conſcience herein, but requireth further Comfort or Counſel, let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his Grief, that he may receive ghoſtly Counſel and Advice, to the quieting of his Conſcience, and avoiding of all Scruple and Doubtfulneſs.

A

Week's Preparation

towards a Worthy Receiving of the *Sacrament* of the *Lord's Supper*.

On Monday *Morning, and the reſt of the Week, when you firſt awake, devoutly ſay,*

LIghten mine Eyes, O Lord, that I ſleep not in Death. Mond. Morn.

Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.

Open thou mine Eyes, O Lord, that I may ſee the wondrous Things of thy Law.

At your firſt Riſing.

IN the Name of our Lord Jeſus Chriſt, who was crucified for me, I ariſe from mine own Reſt to do him Service. May he by his Croſs and Paſſion ſave me, bleſs me, govern me, and keep me this Day, and for ever! *Amen.*

Mond. Morn. I laid me down and ſlept, and 'roſe up again, for the Lord ſuſtained me. O Lord, I commend into thy Hands, this Day, my Soul and my Body, with all the Faculties, Powers, and Actions of them both, beſeeching thee to be ever with me, to direct, ſanctify and govern me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy moſt mighty Protection, both here and ever, I may be preſerved in Body and Soul, to ſerve thee, the only true God, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name, I beſeech thee mercifully to incline thine Ears to me, and ſupport my Weakneſs by thy Mercy, in my Preparation towards a worthy Receiving the Holy Sacrament: And grant, O Lord, that I may effectually obtain thy Grace, to the Relief of my ſpiritual Neceſſities, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

Our Father which art in Heaven, &c.

Monday's

Mond. Morn.

Monday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

O The Depth of the Riches both of the Wiſdom and Goodneſs of God! He hath made Man capable of knowing, loving, admiring, and enjoying his Maker. Amidſt all Satisfactions, this is the only comfortable Reſt of Man's Soul, to enjoy Communion with God through Chriſt. O my God, I truſt in thee: My Prayer, O Lord, is founded upon Faith in thee; my Faith upon thy Promiſes, ſo that becauſe thou art my God, therefore I truſt in thee. What an excellent Gift, O Lord, was the Son of thy Love! It is thy Duty, O my Soul, to render moſt humble and hearty Thanks to Almighty God, our heavenly Father, for that he hath given his Son, our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual Food and Suſtenance in this holy Sacrament. In this Sacrament, O bleſſed Jeſus, thou art ſet forth crucified, and I behold thy Wounds;

Mond. Morn. from whence, by the Hand of Faith, I take hold of these comfortable Words of Life, my Lord and my God: My God; Mine, for thou hast partaken of our human Nature, and thou hast made us to partake of thy Divine Nature; thou hast taken upon thee our Flesh, and thou hast communicated unto us of thy Spirit: In this holy Sacrament, O adorable Saviour, we spiritually eat thy Flesh, and drink thy Blood, we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us. Therefore I trust in thee to make my Interest in the Covenant of Grace sure, and to bring me at last to thy Heavenly Kingdom.

Lord! I do not trust in mine own Faith, but in thy Faithfulness; not in my own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance: In Thee, in thy Merits, and in thy Mercies do I trust, let me not then be ashamed; let me not be disappointed of my Hope, nor deprived of thy Blessing; I trust in thee by this Sacrament, which I am going to receive, to be filled

filled with good Things: O let me not be ſent empty away; I truſt in thee, as the Rock of my Salvation: Thou, my God, haſt promiſed that whoſoever truſteth in thee, ſhall not be confounded; be it then unto me according to thy Word. And ſeeing thou, O God, art the ſame in Goodneſs, without any Variableneſs or Shadow of Turning, make my Truſt as firm as thy Promiſe is ſure, ſo ſhall I not be confounded, becauſe I have put my Truſt in thee. O Lord, in thee have I truſted, let me never be confounded: But, O my Jeſus, behold I am coming to thee, another poor *Bartimæus*, like him mention'd in the Goſpel, ſo blind, that to find out thy Ways, thou muſt not only point them out, but alſo open my Eyes that I may ſee them. I am to preſent myſelf at thy Table, as another impotent Cripple in the Temple; ſo that to lead me into thy Truth, thou muſt not only go before me, but give me Feet alſo to run after thee: And that thou, my Jeſus, (who art the ſame Yeſterday, to Day, and for ever) wilt now, by the mighty Power Mond. Morn.

Mond. Morn. of thy Grace and Truth, even cure my ſpiritual Lameneſs, and Blindneſs; this is the Ground of my Hopes, thy Promiſes; this my Encouragement, thy Sacrament: In which Sacrament and Promiſes thou art exhibited unto my Soul, as the God of my Salvation: In thy Word thou haſt given the Promiſe, and in thy Sacrament that Promiſe is ſealed, that thou wilt ſave them that love thee from the Paths of Death, and lead them in the Way of everlaſting Life: And ſo faithful art thou who haſt promiſed, that ſafer it is for my Soul to be caſt down even to the Grave with a Promiſe, than to be exalted as high as Heaven without it; for then, tho' I were brought low even to the Duſt, yet Hope in thee would bear me up; whereas Preſumption would throw me down, even tho' I had ſet my Neſt among the Stars.

Now, for our comfortable Acceſs to this moſt holy Sacrament, let us call to Mind the Inſtitution of the ſame. Our bleſſed Saviour, in the ſame Night that he was betrayed, took Bread, and when he had given Thanks, he

he brake it, and gave it to his Disciples, saying, *Take eat, this is my Body which is given for you, do this in Remembrance of me.* Likewise after Supper he took the Cup, and when he had given Thanks, he gave it to them, saying, *Drink ye all of this, for this is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins: Do this, as oft as ye shall drink it, in Remembrance of me.* St. *Matth.* xxvi. 26. St. *Luke* xxii. 19. Mond. Morn.

In consecrating the Elements of Bread and Wine, our Saviour's Prayers went up to Heaven; the Benefits whereof remain with his Church here on Earth. The visible Elements of Bread and Wine, which he took and Blessed, and distributed among his Disciples, declare two Things; the one, That he would make himself a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World: The other, That he would become unto the Faithful by this Means a spiritual Repast; in both, God hath the Glory, and Man the Benefit. The Faith-

Mond. Morn. ful Communicant doth obtain, (as our Church piouſly prays) Preſervation unto Life everlaſting, both for his Body and Soul: For the humble Soul believing in the Incarnation, Death and Paſſion of Jeſus, and receiving this Bread and Wine, in Token that God hath given Chriſt for our Sins, and relying on him as its only Redeemer: Such a lively Faith, if accompanied with true Repentance and Devotion, will convey to a penitent Believer, all the Benefits of the Birth and Death of Jeſus Chriſt: And as the Bread and Wine being received, do communicate to us, all the natural Strength and Comfort that they contain; ſo the devout Communicant, by exerciſing a lively Faith in his crucified Saviour, draws Perſuaſions of his Pardon, and feels new Life and Vigour added to his Graces; and ſo ſpiritually eats the Fleſh of Chriſt, and drinks his Blood. Hence we may rejoice in his Salvation, and repreſent with gladſome Hearts his Sacrifice to God for our Expiation, and fix our Eyes upon that Glory where he is enthroned, hoping we ſhall one Day

sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven. Mond. Morn.

What should hinder thee, O my Soul, from using thy best Diligence and Endeavours to be so happy? Search and try, examine and prove thyself: Hast thou not a Mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength?

Is it the Desire of thy Soul to become poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, and, if God should call thee to it, a patient Sufferer for Righteousness Sake? And art thou desirous to grow in Grace, and improve thy Talents, by going to this holy Table? Be not discouraged then, but know that the Lord will accept of such pious Dispositions. The Lord will hear the Prayer of the Humble: Go then, and offer the Sacrifice of Righteousness, and put thy Trust in the Lord.

Mond. Morn. *A Prayer on* Monday *in the Morning, as ſoon as we are dreſs'd, for Grace, to ſpend the enſuing Week and all our Time well.*

O Eternal God! Who art from all Eternity, whoſe Glories and Perfections are infinite, and who haſt created me and endued me with Reaſon and Underſtanding, that I might ſerve thee in my Generation, and according to my Capacity: Give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my Time this Week, ſo as I may beſt prevent, or reſiſt all Temptations that may aſſault or hurt my Soul. Let thy Grace ſo powerfully aſſiſt and excite my weak Endeavours, incline my Will, and fortify my Reſolutions, that I may perſevere in that holy State which thou haſt put me in, by the Grace of thy Covenant, and the Mercies of the Holy Jeſus: O never let me fall into thoſe Sins, and return to that vain Converſation, from which the eternal and merciful Saviour of the World hath redeemed me; but let me grow in Grace, adding Virtue

to

to Virtue, reducing my Purpoſes to Acts, and increaſing my Acts 'till they grow into Habits, and my Habits 'till they be confirm'd: Let thy preventing Grace daſh all Temptations in their Approach; may my Hopes be never diſcompoſed, nor my Faith weakened, nor my Confidence made remiſs, nor my Title and Portion in the Covenant be leſſened: Take from me all Slothfulneſs, and give me a diligent and an active Spirit, and Wiſdom to chuſe my Employment, that I may do all ſuch good Works as thou haſt prepared for me to walk in, and may fill up all leiſure Spaces of this Week in Meditations upon the moſt holy Sacrament, performing Acts of Religion and Charity, that when the Devil aſſaults me, he may not find me idle; and my deareſt Lord at his Coming, may find me buſy in lawful, neceſſary, and pious Actions, improving my Talent intruſted to me, that I may enter into the Joy of my Lord, to partake of his eternal Felicities, even for thy Mercies Sake, and my deareſt Saviour's Sake. *Amen.* Mond. Morn.

Con-

Mond. Morn. *Conclude with the Lord's Prayer,* Our Father, *&c.*

Now repair unto the publick Service of the Church, if you have Opportunity.

Monday's Meditations in the Evening.

Upon the most Holy Sacrament.

Mond. Even. CONsider with yourself, some time before you communicate, that you are invited to come, not only into the Presence, but unto the Altar of God, to be one of the Guests of the Lord of the whole World: What Manner of Love in this, that Heaven hath manifested unto us? Who can refrain from Tears of Grief and Sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful Kindness of the Lord? Can you look on him who was pierced for our Sins, and not lament and mourn? Can you think upon his bleeding Wounds, and not be troubled? No pious Heart can be so unconcern'd

at

what befel the Lord of Glory: And yet when we consider, that by those Stripes we are healed, that he hath washed us from our Sins in his Blood, that faithful Souls may take Sanctuary in his Wounds, and be secure and safe; we cannot chuse but rejoice in the Lord, and be glad in his Salvation. Mond. Even.

For this Sacrament is a Sacrament of Love, and innumerable Benefits belong to it. Therefore it is meet, right, and our bounden Duty, that it be received with Love chiefly, seeing we cannot so gratefully acknowledge the exceeding great Kindness of our dearest Master, in instituting this Sacrament so full of Love, as by Love; and to the End that we should always remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which by his precious Blood shedding he hath obtained to us, he hath instituted and ordained holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort.

Con-

Mond. Even.

Conſider how great Love our Saviour hath ſhew'd towards us in inſtituting this Sacrament, and preparing this heavenly Banquet for poor Sinners; this was pure Love indeed, ſeeing nothing could be given more excellent, and more dear. And ſhall the Luſts of the World, O Lord, be greater in my Soul than the Love of Thee: Shall the Temporary Delights of Sin drown the Remembrance of thy Mercy towards me in this Holy Sacrament? My Life is but a Span, and yet, I beſeech thee, ſhorten that, rather than it ſhould be ſpent in a Neglect of Thee: Better this Earthly Tabernacle ſhould be diſſolved, than that I ſhould grieve thy Holy Spirit by reſiſting his good Motions, and follow my own Heart's Luſts. Let me pay Nature the Debt I owe her, ſooner than perhaps ſhe might call for it, rather than offend thy Divine Majeſty. It is better I ſhould die, and be loſt to the World, than forget Thee: Thou broughteſt me out of nothing, not to ſin, but to ſerve Thee in Holineſs of Life; not to follow my own Will, but thine; not to purſue

purſue with too much Eagerneſs and Anxiety the Things of this World, but ſeek firſt and above all Things the Kingdom of Heaven and its Righteouſneſs. Make me therefore to hunger and thirſt after Righteouſneſs, to covet earneſtly thy Gifts of Grace, ſo ſhall I be filled with Peace and Joy in this Life, and after Death be crown'd with Glory and Immortality. It is none of the leaſt Sins of our Youth, that we are careleſs and forgetful of Thee our Creator; and no Wonder that many are ſo inſenſible of ſpiritual Pleaſures, who live in ſuch a conſtant and continued Neglect of the Lord's Supper: Make me therefore, O my God, to conſider, that had I the Fruition of all that I can wiſh, or long for here, I ſhould not only not be ſatisfied, but in the End find how miſerable a thing it is to ſet one's Heart on any thing but thyſelf: Teach me, therefore, ſo to uſe the World, that I loſe not Thee, nor that bleſſed Reward which thou haſt promiſed to them that honour Thee. Let every one, meditating on the Love of Chriſt, aſk the Queſtion, and make Mond. Even.

the

Mond. Even. the Answer with the Psalmist: *Psal.* cxvi. 11. *What Reward shall I give unto the Lord for all the Benefits he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.*

Now repair unto the publick Service of the Church, if you have Opportunity.

Preparation for receiving of the Sacrament.

THE due Preparation for the Sacrament consists in Examination and Prayer, whether thou hast,

1. A fervent Desire to partake of the Lord's Supper?

2. Competent Knowledge in this holy Mystery.

3. Faith in Christ's Incarnation, Cross and Passion.

4. A Conscience cleansed by true Repentance.

5. An Heart free from Envy, Malice, and all Uncharitableness.

He

He that would communicate worthily, must

1. Examine,
2. Desire,
3. Know,
4. Believe,
5. Repent,
6. Obey.

Let a Man examine himself, and so let him eat of that Break, and drink of that Cup. 1 *Cor.* xi. 28.

Blessed are they which do hunger and thirst after Righteousness, for they shall be filled. St. *Matth.* v. 6.

Ho, every one that thirsteth, come ye to the Waters. *Isa.* lv. 1.

Lord, evermore give us this Bread. St. *John* vi. 34.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. 1 *Cor.* xi. 29.

I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst. St. *John* vi. 35.

Christ dwelleth in our Hearts by Faith. *Eph.* iii. 17.

I will wash my Hands in Innocency, and so will I go to thine Altar, O God. *Psal.* xxvi. 6.

If thou bring thy Gift to the Altar, and there remembereſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy Way; firſt be reconciled to thy Brother, and then come and offer thy Gift. St. *Matth.* v. 23, 24.

To love God above all, for his own Sake. To love all Men as ourſelves, for God's Sake. And to do unto all Men as we would they ſhould do unto us. St. *Matth.* xxii.

Holy and uſeful Rules to be obſerved.

The Sacraments of the Church.

The Two, truly ſo called *as generally neceſſary to Salvation*, are Baptiſm and the Lord's Supper.

The Three Theological Virtues.

Faith, Hope and Charity. 1 *Cor.* xiii.

Three Kinds of good Works.

Faſting, Prayer and Alms-deeds. St. *Matth.* vi.

Seven Gifts of the Holy Spirit.

1. The Spirit of Wiſdom. 2. And Underſtanding. 3. The Spirit of Counſel.

ſel. 4. And Ghoſtly Strength. 5. The Spirit of Knowledge. 6. And true Godlineſs. 7. The Spirit of a Holy and Filial Fear.

The Twelve Fruits of the Holy Ghoſt.

Love, Joy, Peace, long Suffering, Gentleneſs, Faith, Temperance, Goodneſs, Meekneſs, Modeſty, Shamefacedneſs, Poverty of Spirit. *Galat.* v. 22, 23.

The Seven Spiritual Works of Mercy.

1. To inſtruct the Ignorant.
2. To correct Offenders.
3. To counſel the Doubtful.
4. To comfort the Afflicted.
5. To ſuffer Injuries with Patience.
6. To forgive Offences and Wrongs.
7. To pray for others.

The Six Corporeal Works of Mercy.

1. To feed the Hungry, and to give Drink to the Thirſty.
2. To cloath the Naked.
3. To harbour the Stranger and Needy.
4. To viſit the Sick.
5. To miniſter unto Priſoners and Captives.
6. To bury the Dead.

The Eight Beatitudes. *St.* Mat. v.

1. Bleſſed are the poor in Spirit, for theirs is the Kingdom of Heaven.

2. Bleſſed are they that mourn, for they ſhall be comforted.

3. Bleſſed are the Meek, for they ſhall inherit the Earth.

4. Bleſſed are they which do hunger and thirſt after Righteouſneſs, for they ſhall be filled.

5. Bleſſed are the Merciful, for they ſhall obtain Mercy.

6. Bleſſed are the pure in Heart, for they ſhall ſee God.

7. Bleſſed are the Peace-makers, for they ſhall be called the Children of God.

8. Bleſſed are they which are perſecuted for Righteouſneſs Sake, for theirs is the Kingdom of Heaven.

Meditate frequently on theſe four laſt Things, viz.

Death, Judgment, Heaven and Hell.

A Form of Self-Examination.

1. O My Soul! didſt thou ever endeavour to perſuade thyſelf, or others, that there is no God?

2. Doſt

2. Doſt thou prefer, or love any Thing whatſoever, before the Service and Will of God?

3. Art thou tempted to diſbelieve his Word?

4. Doſt thou fear God, ſo as to keep from offending him?

5. Doſt thou fear Man above him, by committing Sin to ſhun an Occaſion of Suffering?

6. Doſt thou diſtruſt God in Dangers and Diſtreſſes, or uſe unlawful Means to bring thyſelf out of them?

7. Art thou guilty of not depending on God for Supply of thy Wants, and of immoderate Care for outward Things?

8. Art thou accuſtomed to neglect the Duties of thy worldly Calling, and expect that God ſhould ſupport thee in Idleneſs?

9. Doſt thou behave thyſelf irreverently in the Houſe of God, or neglect to keep holy the Lord's Day?

10. Doſt thou not neglect to read the Holy Scriptures, and art thou careful to conform thy Thoughts, Words and Actions to the Word of God?

11. Doſt thou ſtrive to get a right and true Knowledge of thy Duty, or doſt thou rather

rather chuſe to continue ignorant, than put thyſelf to the Pain or Shame of learning?

12. Doſt thou not place Religion in hearing of Sermons, without practiſing them?

13. Doſt thou not ſometimes wilfully omit Prayers, publick or private, being glad of any Pretence to do ſo?

14. Doſt thou not neglect the Duty of Repentance, not calling thyſelf to a daily Account for thy Sins?

15. Art thou not often guilty of Anger and Peeviſhneſs?

16. Art thou careful in examining what thy Eſtate towards God is?

17. Art thou content with thy Portion, not envying the Condition of other Men?

18. Art thou guilty of Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obſcene Talking, impure Fancies and Deſires?

19. Haſt thou been guilty of Murther, open or ſecret?

20. Art thou guilty of Unfaithfulneſs in Truſts and Promiſes, whether to the Living or Dead?

21. Haſt thou blaſted the Credit of thy Neighbour, by Railing, by Whiſpering, or Backbiting?

22. Art thou guilty of Lying, Curſing, bitter and reproachful Language?

23. Art thou wanting in Charity to thy Neighbour, in not loving and forgiving thy Enemies, not relieving them in their Poverty?

24. Art thou a Lover of Peace, not going to Law upon ſlight Occaſions?

Of the Seven deadly Sins.

The firſt of Pride.

Pride, Vain-glory, Ambition, Preſumption, Vaunting, Hypocriſy, Flattery, Diſſimulation, Obſtinacy, Flouting, or Scoffing, Contempt of others.

The Second of Covetouſneſs.

Covetouſneſs, Niggardlineſs, Greedineſs, Unpitifulneſs: Not giving Alms: Not being contented with our own Eſtate.

The Third of Luxury.

Committing of Adultery, unclean Thoughts, Words or Deeds, unchaſte Looks, laſcivious Dreſſing, Colouring or Painting, looking upon a Woman to luſt after her,

lewd

lewd Company, filthy Books, unchaſte Songs.

The Fourth of Anger.

Anger, Impatience, Haſtineſs, Rage or Fury, Diſdainfulneſs, Fretfulneſs, Diſcontentedneſs, picking of Quarrels, immoderate Grieving, ſevere Correcting.

The Fifth of Gluttony.

Gluttony, Drunkenneſs, intemperate Feeding.

Giving to Dogs that which the Poor would have been glad of.

The Sixth of Envy.

Envy, grieving at another's Proſperity or Gettings, or to have them well ſpoken of; rejoicing at their Hurt.

Interpreting their Doings or Sayings in the worſer Part.

The Seventh of Sloth.

Sloth, Indevotion, Idleneſs, or Lazineſs, neglecting Things given us in Charge, Ingratitude to God for his Benefits, Unthankfulneſs to our Friends and Benefactors, chuſing rather to beg, than to work or labour for our Living.

Note.

Note.

In all these, a Man may not only sin himself, but also be accessary to another Man's Sin; either by commanding, by counselling, by consenting, by receiving, by partaking, by not speaking to hinder it, by not admonishing; and lastly, by evil Example.

Holy Ejaculations to be said after examining ourselves.

Kneeling say,

WHO shall give to my Head Waters, and to mine Eyes a Fountain of Tears, that I may bewail both Day and Night my Sins and Ingratitude towards my Creator and my God?

Consider (O my Soul) the Multitude of the Benefits which God hath bestowed upon thee, and be thou confounded and ashamed for thy Iniquity and Wickedness.

Thou didst make me, O Lord, when I was not, and that after thy own Image.

Thou, from the very Instant of my Being, hast been my gracious Protector, my Father, and mighty Deliverer.

Thy blessed Son came down from Heaven, to seek me, when I had erred and stray'd from thy Ways, like a lost Sheep.

What ſhall thy ſinful Creature ſay, O Lord? I confeſs I am not worthy to appear in thy Sight, nor to be called thy Son.

Whither ſhall I go for Pardon and Peace?

Art thou not my Father, and in very Truth a Father of Mercies, which have no End or Meaſure?

For tho' I have (as much as in me lay) for a long Time acted like the Prodigal Son; yet thou, even to this preſent, doſt not ceaſe to be my Father.

I will ariſe, and go to my Father, and caſt myſelf down at his Feet, and humbly crave Mercy.

Art thou not my Creator, my Preſerver, my Redeemer, my Deliverer, my King and my God?

Whither then ſhall I go? Whither then ſhall I fly but unto thee?

If thou reject me, to whom ſhall I ſeek for Succour?

Behold I come full of Wounds, but thou canſt heal me, O great Phyſician of Souls.

Sprinkle me (O Lord) with thy precious Blood, and I ſhall be made clean.

Thy Mercy is greater than my Iniquity; thy Clemency exceedeth my Tranſgreſſions;

greſſions; and thou canſt forgive my innumerable Offences.

Do not look, O Lord, upon the Multitude of my Sins, but ſpare me according to thine infinite Mercies.

I reſign myſelf wholly into thy Hands.

Thou, O God, who art able to do all Things, convert me unto thee.

Enlighten my Underſtanding; ſanctify my Will; and renew a right Spirit within me.

O may I depend only on thee, fear and love thee above all Things, and ſerve thee fervently. And in all my Actions, hereafter conform myſelf to thy bleſſed Will and Pleaſure. Finally, I beſeech thee to impart unto me thine abundant, effectual Grace, by which I may be able to lead a holy Life, and to ſerve thee even to the End of my Days, thro' Jeſus Chriſt, our Lord. *Amen.*

A Prayer on Monday *Evening, for Preparation for Receiving the Holy Sacrament.*

O Lord, I do here caſt down myſelf before thee, O caſt me not away from thee. I cannot ſtand at Mond. Even.

Mond. Even. the Bar of thy Juſtice; I do therefore lie down at the Footſtool of thy Mercy. I do condemn myſelf for my Sins, Lord, do not thou enter into Judgment with thy Servant, but waſh away my Sins in my Saviour's Blood. I do moſt humbly bewail my wretched Nature and wicked Life, for my Thoughts, Deeds and Works paſt have been abominable; my Conſcience cries out againſt me, * ſo vain, ſo vile, ſo impure and evil have they been before thee. Waſh my Soul, O Lord, in the Fountain that is opened for Sin, and for Uncleanneſs: Then, though my Sins be as red as Crimſon, they ſhall become white as Snow. O pardon thy poor penitent, I beſeech thee, and for the Time to come, let thy holy Spirit aſſiſt me to keep a Conſcience void of Offence towards thee and towards Man. Lighten the Darkneſs of my Mind with the Light of thy Truth, and kindle in my Heart a Love towards thee. O may I never more be enſnared by the Pomps and Vanities of this wicked World! but

* *Here think of your particular Sins.*

let

let my Converſation, my Heart, and my Affections be chiefly employ'd about heavenly Things. May thy Fear be my only Care, as the Way to Glory; for the more I ſerve thee, the more is thy Bleſſing on Earth, and will be my Bleſſedneſs in Heaven. If I cannot ſerve thee Day and Night, with thoſe devout Women, *Hannah* and *Elizabeth*, in the Temple, becauſe of my worldly Buſineſs and Family Affairs; yet, ſince I am redeemed to ſerve thee all my Days, let me not be backward to keep, as well as I am able, this Week holy. Since thou wilt beſtow an happy Eternity for well ſpent Time, let me be a careful Manager of that ineſtimable Treaſure. At all Times make me to watch and pray, and walk circumſpectly: And let thy holy Spirit aſſiſt and ſtrengthen me in my ſpiritual Warfare. Let me ſo uſe thy earthly Bleſſings, that they may not hinder me from coming to thy Table; even for the alone Merits of him, who overcame the World for me, the Captain of my Salvation, thy dear Son Jeſus Chriſt, my Lord. *Amen.* Mond. Even.

Mond. Even.

O Everlasting God, the Fountain of all Blessings, be pleased to sow the good Seed of thy Word in my Heart, and water it with the Dew of thy heavenly Blessing, that while I exercise myself in it Day and Night, I may be like a Tree planted by the Water-side, bringing forth in all Times and Seasons, the Fruits of a holy Life. Lord, I am no longer mine but thine, therefore claim me as thy Right, keep me as thy Charge, (this Night) and love me as thy Child, and grant me such Supplies of thy Grace, that both in my Soul and Body, I may evermore serve thee with all my Strength and Might, thro' Jesus Christ our Lord. *Amen.*

A Prayer to conclude our Devotions for every Day in the Week.

ALmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech thee mercifully to incline thine Ears unto me, who have now made my Prayers and Supplications unto thee: And grant that those Things which I have faithfully asked, according to thy

thy Will, may be effectually obtained, to the Relief of my Neceſſities, and to the ſetting forth of thy Glory, thro' Jeſus Chriſt our Lord. *Amen.* Mornd. Even.

Our Father, &c.

The Bleſſing.

The Peace of God, which paſſeth all Underſtanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord; and the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now and at the Hour of Death. Amen.

Tueſday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

MANY there are in the World who through Careleſneſs and Negligence, or Ignorance and Indevotion, will not take Pains to prepare themſelves for this ſpecial Part of the Service of God, but abſtain from the Holy Sacrament. A miſerable Caſe it is, that we ſhould, for mean and tranſitory Things, neglect Tueſ. Morn.

Tues. Morn. heavenly; let us consider whose Creatures we are, why God hath sent us into this World, what he will require of us when we must appear before the Judgment Seat of Christ. If in our Earthly Affairs we often forget Heavenly, good Reason it is, that in Heavenly Matters we should lift up our Hearts towards Heaven, and prepare ourselves to receive this celestial Banquet in a devout Manner. Let us go to the Lord's Table, and, if it be possible, excite a greater Love in our Hearts towards our Lord Jesus, than ever we felt before. Let us offer up ourselves to him with strong and fervent Desires. O how little is their Love, and how weak is their Devotion, that so easily absent themselves from the holy Communion!

Oh! what Satisfaction does it yield to a penitent and believing Heart, to think upon the Wonders of our dying Master's Love; and of the Interest it has in his Redemption. And, oh! that my Soul could imitate my Saviour! Oh that my Heart might return the like Love, in giving myself up entirely to God's Service! Gracious Lord,

Lord, if I find not preſent Comfort in this bleſſed Sacrament, yet on thee will I wait; if thou art pleaſed to defer thy Conſolations for the Trial of my Faith and Love, O let not my Faith faint, ſeeing I cannot wait too long for the Grace I ſo much deſire, and which I am aſſured I ſhall at laſt obtain; for the Lord is good; and where, O my Soul, canſt thou better taſte the Goodneſs of the Lord, than in this bleſſed Euchariſt, the Sacred Feaſt of the Lord's Goodneſs? The Saints of Old, how have they come from this thy Table ſatisfied with good Things, ſtrong in Faith to reſiſt the Temptations of Satan! Why art thou then ſo heavy, O my Soul, and why art thou ſo caſt down within me? Is it becauſe thou haſt broken the Covenant of thy God, and thereby forfeited his Favour? Do not deſpair of a Reconciliation, for will not the Lord, who is good, be as gracious to his Enemies, as he requires us to be to ours? Our bleſſed Saviour, that good Shepherd of the Sheep, came to ſeek thoſe that are loſt, and to raiſe thoſe that are fallen; ſo that as ſure Tueſ. Morn.

Tues. Morn. as the Lord is good and upright, merciful and faithful, ſo ſure it is he will not caſt off the Penitent, he will not reject the Humble, but will teach penitent Sinners in the Way. Thanks be unto Thee, O Thou Creator and Redeemer of Man, who to manifeſt thy Love to the whole World, haſt prepared this Feaſt, which is our beſt and choiceſt Proviſion for our ſpiritual Journey, in this our earthly Pilgrimage to the heavenly *Canaan*.

A Prayer on Tueſday *Morning, by way of Preparation for the Holy Sacrament.*

O Eternal God, who wert pleaſed in Mercy to look upon us, when we were in our Blood, to reconcile us when we were Enemies, finding out a Remedy for us, which Mankind could never aſk, even making an Atonement for us by the Death of thy Son: Let me never fall into thoſe Sins, and return to that vain Converſation from which the all gracious and moſt merciful Saviour of the World hath redeemed me, but let thy preventing Grace daſh all Temptations

tions in their Approaches; let me grow in Grace, adding Virtue to Virtue, reducing my Purpoſes to Acts, and increaſing my Acts 'till they grow into Habits, and my Habits 'till they be confirmed in Virtue. O God, be pleaſed to impart to thy Servant a Ray of thy Heavenly Light; open mine Eyes, and ſet all my Sins before my Face, that I may ſpeedily and earneſtly, and heartily repent of, and forſake them all; give me a due Senſe of my Infirmities, that I may watch againſt them, and whatſoever is wanting in me towards the underſtanding of any Thing, whereby I may pleaſe thee, and perfect my Duty, I beg of thee to reveal that alſo unto me. Oh, that I may feel ſuch a ſtrong Senſe of thine incomprehenſible Majeſty in my Heart as may baniſh all vain and ſinful Thoughts. This Week, O Lord, and the reſt of my Life, I dedicate abſolutely to thy Service, and let me never be ſo baſe and ungrateful as to return to thoſe Sins which are now become the Burden of my Heart, and grieve thy holy Spirit; which rent the Fleſh, and ſhed the Blood

Tueſ. Morn.

Tuef. Morn. Blood of the Lord Jeſus, and which I have ſo often and ſo ſolemnly proteſted againſt; be pleaſed therefore, O my deareſt Lord, to create in thy Servant great Hunger and Thirſt after the Things of thy Kingdom, and the Righteouſneſs of it, that I may long for the Bread of Heaven, thirſt after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, ſo my Soul may deſire thee, O Lord: O kindle ſuch a holy Flame in my Soul, that it may be Meat and Drink to me, to do thy Will, loving thee above all Things in the World, worſhipping thee with the humbleſt Adorations, and continually meditating upon that divine Sweetneſs and eternal Love and Joy reſerved in Heaven for us; to which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father, and to ſay when I pray, *Our Father which art in Heaven*, &c.

Tues. Even.

Tuesday's Meditations in the Evening.

Preparations before the Sacrament, and the Necessity of it.

PReparation is a Means to get the Heart in Order for Receiving of the Blessed Sacrament: Take Heed to thy Foot when thou goest into the House of God, said the Royal Preacher; but if such Heed must be taken when we come to the House, how much more when we come to the Table of the Lord? Sanctify yourselves (saith *Samuel*) and come with me to the Sacrifice. Sanctification was necessary to the eating of the Sacrifices under the Law, much more now under the Gospel is it requir'd for our feeding on that great Sacrifice for Sin, of which all the *Mosaical* Sacrifices were but Shadows. It was a devout Saying of *David*, Psal. xxvi. 6. *I will wash my Hands in Innocency, so I will compass thine Altar, O Lord.* Too many are as ignorantly bold in this, as the Disciples in another Case: *Are* *Eccles.* v. 1.

you

Tuef. Even. *you able* (ſaith Chriſt) *to drink of the Cup that I ſhall drink of?* We know how raſhly they anſwer'd, *We are able.* St. *Matth.* xx. 22.

Some unthinking Wretches, if we aſk them, Are ye able, are ye fit to receive Chriſt in the Sacrament at his Table, are ſo confident of their Worthineſs and Ability, that they are offended at the very Queſtion! Whereas it is juſtly to be feared they never yet beſtowed a ſingle Hour in examining their Souls, and preparing their Hearts for ſo ſolemn a Work. According to a Man's Preparation will be his Profit. Preparation is the Seed preceding the Harveſt. He that ſows nothing, cannot expect to reap: And he that ſows ſparingly, ſhall reap ſparingly: 'Tis in Receiving as in Praying; he that prepares his Heart to pray, finds a favourable Anſwer to his Prayers. Our moſt merciful Redeemer extendeth his Bounty and Grace to devout Communicants. Open thy Mouth wide, and I will fill it, *Pſal.* lxxxi. 11. *Joſeph* ſaid to his Servant, Fill the Mens Sacks with Food, as much as they can carry,

Gen.

Gen. xliv. 1. How much more will our Bleſſed Jeſus be liberal to us in the Holy Sacrament: Draw near to God, and he will draw near to you, (*Jam.* iv.) and a rich Bleſſing ſhall we carry away with us from this Storehouſe of Bleſſings. A holy Life is a perpetual Sacrifice, and he that ſo lives, keeps his Heart as an holy Altar, always warm and glowing with Devotion. A circumſpect Life makes us both fit and deſirous to converſe with God every Day; good Actions beget in us greater Longings after Grace, and good Deſires make us ſtill do well, out of Hope to have more Grace: When a good Man lifts up his Heart to God, he finds God ever preſent to his Soul; the Sweetneſs of ſuch Converſe with God, and the Power of his Grace conſequent upon our hearty Deſires, engages and enables us to a holy Converſation and a godly Life; the Happineſs of which is ſo great, that it excites us to do all we can to maintain a holy Communion with our Almighty Creator, by a lively Faith in the Son of his Boſom; and to dread being ſeparated from his Love. Con-

Tueſ. Even.

Tues. Even.

Consider that it is a very dangerous Thing for those that fear God, to neglect attending on this Ordinance. How hard went it with those, who being invited so lovingly by our Lord, nevertheless came not to his Supper? 'tis very dangerous to reject or neglect the Lord's Bounty. There is a Punishment for them who ought to come, and come not, as well as for those who come not in a prepared Manner, as they ought.

No Man can come to this divine Feast so worthily as he ought; do what we can, too much Dulness, Deadness and Distraction will be our Companions; but yet this is our Encouragement, that if the Lord sees a Man set himself seriously to a Preparation, he will bear with many Failings. *Hezekiah* prays, *The good Lord pardon every one that prepares his Heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the Purification of the Sanctuary*: And what was the Success of his Prayer? *And the Lord healed the People, and they kept the Feast with great Gladness*:

2 *Chron.* xxx. 18.

Behold

Behold how gracious the Lord is to such whose Hearts are set on Preparation for his Ordinances. Let us this Week set our Hearts in Order to serve God, for our devout coming to the Lord's Supper, and consider how well-pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the Days of our Life. Tues. Even.

A Prayer on Tuesday *Evening, before the Holy Sacrament.*

O Merciful Father, who, according to the Multitude of thy Mercies, dost so put away the Sins of all those who truly repent, that thou remembereſt them no more; open, I beseech thee, the Eyes of thy Mercy upon me, thy unworthy Servant, who most earnestly desire the Pardon and Forgiveness of all my Sins and Offences, in Thought, Word and Deed. Thy Blessings and Benefits I have abused; thy Judgments and Punishments not feared; the Means of my own Salvation I have wretchedly neglected.

But

Tues. Even.

But, O Lord, with thee there is Mercy, that thou mayſt be fear'd; thou art the God of all Comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in Heart are ſorrowful for their Sins. It is ſome ſmall Comfort to me, that I find my Heart melted into ſome Tenderneſs and Contrition for my paſt Sins. By this I hope thou haſt not taken thy Holy Spirit from me; and that thou wilt not forſake the Work of thine own Hands; but perfect that which concerneth me. As thou haſt begun a good Work in me, I humbly hope thou wilt carry it on, to the Day of Jeſus Chriſt. Turn my Heart, O Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy Pardon alone which I deſire, but that I may be thoroughly renewed and changed in my Mind, Will and Affections: I long for ſuch a Portion of thy Grace, as may over-awe and rule me in every Thought, Word, Deſire and Action of my whole Life. In the Name therefore of Jeſus Chriſt, my bleſſed

Pſal. cxxxviii. 8.

bleſſed Redeemer, I humbly proſtrate myſelf before the Throne of thy Mercy-Seat, that for his only Sake, thou wilt have Compaſſion on me; I ſubmit myſelf to thy Goodneſs, beſeeching thee not to let my Sins be a Cloud between my Prayer and thy Pity; but forgive and forget all my Tranſgreſſions, all my Miſdoings, let them be Sins of what Condition ſoever, whether Sins of my Youth, or Sins of my riper Age; Sins of my Body, or Sins of my Soul; ſecret or open Sins; notorious or preſumptuous Sins; Sins of Pride, Envy, Hatred, Malice, &c. Good Lord forgive them all, and of thy great Goodneſs grant me perfect Remiſſion and Abſolution for the ſame, through Jeſus Chriſt. Tues. Even.

And now, O Lord, that I am (on *Sunday* next) to receive the Bleſſed Sacrament of the Body and Blood of thy dear Son, how ſhall I, that am ſo great a Sinner, vile Duſt and Aſhes, preſume to approach thy Table; Thou, O Lord, in thy Goſpel, haſt left us a Command, *Come unto me all ye that labour, and are heavy laden, and I will give you Reſt.* Lord I cloſe with

Tues. Even. with this most endearing Invitation of thine. Wash me thoroughly from my Wickedness, and cleanse me from my Sins, and of thy gracious Goodness direct me in this great Affair, with a reverend and awful Fear of thy Majesty, that all the Faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this eternal Food, this Bread of Life; and that by thy Grace I may obtain the Virtue, Fruit and Benefits of the Death and Passion of my Saviour; and by the same the Remission of all my Sins, and everlasting Salvation, through Jesus Christ our Lord. *Amen.*

Wednesday's Meditations in the Morning.

Upon the most holy Sacrament.

Wedn Morn. WHEN God gave his Son to die for our Sins, it could not be but he should give us all Things else, appertaining to Life, Godliness and Salvation. And therefore this Blessed Sacrament is a Conveyance of

of all Felicities; but as it was at firſt, Wedn. Morn. ſo it hath been ever ſince; *Chriſt came into the World, and the World knew him not:* So Chriſt hath commanded us to receive this Sacrament, in Remembrance of him; and yet by many he is not rightly underſtood, and leſs truly valued. But Chriſt may ſay to us, as once to the Woman of *Samaria*, *Woman, if thou didſt know the Gift of God, and who it is that ſpeaks to thee, thou wouldſt aſk of him*; and ſo, if we were ſo wiſe, or ſo happy, as to know the Excellency of this Gift of the Lord, it would fill us full of Wonder and Adoration, Joy and Thankfulneſs! For the Love of our deareſt Lord is written in the largeſt Characters in theſe holy Myſteries. In the Holy Sacrament, we may taſte and ſee how gracious our Lord is; no Love can be greater than that which is ſo exceeding great as to beſtow the greateſt Good upon us; and ſuch was the Charity of our Lord, who brings Health to our Souls in the Holy Sacrament, gives us the Bread of Heaven, yielding Food, and Health, and Delight; Love deſires to do all Good to its beloved

Wedn. Morn. loved Object, and that is the greateſt Love which has given us the greateſt Bleſſing: And this Sacrament Chriſt deſigned for that Purpoſe, that he, who is not preſent to our Eyes, might always be preſent to our Spirit: Love demands Love again, and to deſire to be beloved, is of itſelf a great Argument of Love: And as God cannot give us a greater Bleſſing than his Love, ſo what greater Demonſtration of it can he give us than what was manifeſted in our Saviour's Life and Death? Love hath no Expreſſion beyond this, and it deſires to be united unto its beloved Object. Let it be our great Deſire and Delight to come to this Holy Sacrament; for now the Lord our God calls upon us, not only to be nigh unto him, but to be one with Chriſt, and Chriſt with us. What Nation is ſo great, who hath God ſo nigh unto them, as the Lord our God is in all Things, which we call upon him for? Let us do Honour to God, expreſs the Homage and Duty of redeemed Servants, acknowledge his ſupream Dominion, give him Thanks and Worſhip, beg

Pardon

Pardon for our Sins, pray for the divine Bleſſing and a Supply of all our Needs. Let us go, O my Soul, and declare before Angels and Men, that we are Chriſtians indeed, and mean to live and die in Chriſt's holy Religion. And let us now take Shame to ourſelves, that we have at any Time lived to contradict our Belief, and let us fully reſolve to love him better and better, by coming to his Table. He hath invited thee, he expects thee, he loves to ſee thee there, and will make thee know that he loves thee, and delights to do thee Good. Raiſe up thyſelf, O faithful Soul, and love that chief Good, in whom are all Bleſſings, and without whom there is no other true Good. Why ſhould we *forſake the Fountain of living Waters, and hew us out broken Ciſterns, that hold no Water?* Let us come to the Holy Sacrament, and we ſhall find *the Fountain of living Waters.* O let us aſk of our Lord Jeſus, and he will give us Living Water, ſpringing up into everlaſting Life, St. *John* iv. 14. *This is Life eternal, to to know thee, the only true God, and Jeſus*

Wedn. Morn.

Wedn. Morn. *Jesus Christ whom thou hast sent:* And therefore if thou canst confess with thy Mouth the Lord Jesus, and believe in thy Heart, that God hath raised him from the Dead, thou shalt be saved. O give Thanks therefore unto the Lord, for he is gracious, for his Mercy endureth for ever; and let us say with great Gratitude, *What Reward shall I give unto the Lord, for all the Benefits that he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.*

A Prayer on Wednesday *Morning of Confession of Sins to God, before the Receiving the Holy Sacrament.*

O Almighty God, I thy poor sinful Creature, prostrate myself before thee, full of Anguish and Confusion for my Offences against thy divine Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity, for my Sins are more in Number than the Hairs of my Head, and my Heart hath failed me.

Lord be merciful to me a Sinner.

I have

I have not lived according to thy Laws, but have walked in the Vanity of my own Heart, in Contempt of thy holy Word and Commandments; I have not loved thee, my God, with all my Heart, nor feared thee with all my Soul, nor ſerved thee with all my Might, nor loved my Neighbour as myſelf. Wedn. Morn.

Lord be merciful unto me a Sinner.

I have been negligent in the Duties of Religion, indevout in my Prayers, forgetful of thy Mercies, and backward to comply with this dying Command of thine, *Do this in Remembrance of me.*

Lord be merciful unto me a Sinner.

I have provoked thy Wrath againſt me, by accuſtoming myſelf to do the Works of the Fleſh, and rejecting the good Motions of thy good Spirit. Wo unto me, rebellious Wretch, that I have, from Time to Time, ſinned moſt grievouſly againſt thee, ſo loving, ſo good, ſo gracious a God, to the utter Deſtruction of my Soul, without thy Mercies in Jeſus Chriſt.

Lord be merciful unto me a Sinner.

Wedn. Morn. I have ſinned, O heavenly Father, in not depending on thee my God, for a Supply of my Wants, neglecting to labour, and expecting I ſhould be ſupported in Idleneſs, not looking upon thee, O God, for a Bleſſing on my honeſt Endeavours; not having an high Eſteem of thee, my God, and not ſubmitting obediently to thy Will.

Lord be merciful unto me a Sinner.

I have not, with due Care and Reverence, read thy holy Word, but I have followed the Pomps and Vanities of this wicked World, and its ſinful Cuſtoms, not calling myſelf daily to account for my Sins.

Lord be merciful unto me a Sinner.

O Lord, let me never add to that Heap of Sins which I ſtand guilty of; I am confounded at the Multitude of them, and the Remembrance of them is grievous unto me. Give me Grace, O Lord, to paſs this Week, and the reſt of my Life, innocently, that neither in Thought, Word, or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but I truſt in

thy Mercy, as one redeemed with thy precious Blood. I have been dead in Treſpaſſes and Sins, but thou art my Reſurrection and my Life. Thou, O Lord, loveſt to ſhew Mercy: Thou that ſparedſt thy Servant *Peter*, that denied thee thrice; thou that didſt caſt ſeven Devils out of *Mary Magdalen*, and didſt not condemn the Woman taken in Adultery, and didſt bear the penitent Thief from the Croſs to the Joys of Paradiſe, extend the like Mercy to me and ſave my Soul. My Sins are ſo great and many, that to forgive, will be an Act of glorious Mercy; let thy holy Spirit convert me from the Error of my Ways, and lead me into the Paths of Righteouſneſs, to great Degrees of Repentance, and through all the Paths of a Holy Life, to a Godly and Holy Death. Grant this, O bleſſed Jeſus, for thy Mercies, and for thy Pity's Sake. *Amen*. Wedn. Morn.

O Lord God, into thy Hands I commit my Body, Soul, and Spirit; my Thoughts, Words, and Works; all that I am, all that I have, deſiring to be wholly thine. O my

Wedn. Morn. God, gracious and merciful, accept me in thy beloved Son, Jesus Christ, in whom alone thou art well pleased; and for his Sake let me not depart without a Blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace, to come holy to thy Table; a Blessing of thy Favour and of thy Love in the Lord Jesus. Thus, Lord, say of me, thou hast blessed me, and that I shall be blessed for ever. *Amen, Amen.*

This Prayer may be used on Sacrament-Days, before the receiving the Holy Sacrament.

Wednesday's Meditations in the Evening.

Upon the most Holy Sacrament.

Wedn. Even. CONsider that the Devil cannot endure the Use of this profitable Sacrament; for he knoweth how conducive it is to attain everlasting Blessedness, from whence he for his Pride fell; and he hateth the Sacrament, for in it is represented our Saviour's Passion, by virtue of which he is deprived of that Dominion which he would

would exerciſe over us. And whereas the Holy Sacrament is number'd among the greateſt Benefits given to us of God in this Life, we cannot otherwiſe avoid the Sin of Ungratefulneſs, than by often commemorating thoſe ineſtimable Benefits which we obtain through our Saviour's precious Blood-ſhedding. *Do this in Remembrance of Me*; Dear Jeſus, I had been undone for ever, but for thee: For thee then, and for thy Sake, what is it which I ſhould not do? As if it were a Benefit to him, when we benefit ourſelves. O Lord, what is it thou wouldſt now have me to do, for thy Deſires are my Commands! There is Authority enough in thy Love for me to do what thou ſhalt pleaſe; ſpeak, Lord, then, for thy Servant heareth; whatever thy Will is, that I will do. Wedn. Even.

Let us humbly beg of him, his mighty Grace, to confirm us in our good Reſolutions, that ſo we may always maintain in our Souls this Hope of his pardoning Love; for thou, O Lord, art ever forward to do us good, to beſtow thy Bleſſings, to die for us,

Wedn. Even. when we desir'd it not, to institute this Feast, which we never expected, to send thy Ministers to call us to it. Christ hath told us where he will dwell, *viz.* with him that is of a contrite Spirit, and that trembleth at his Word; and we must not look for him in the Highways of Ambition and Pride, of Wealth and sensual Pleasures; these Things are not found in the House of his Father, neither may they come near his Dwelling.

But if we ask for Christ, we shall find him in the Methods of Virtue and Love, and in the Paths of God's Commandments; in the Houses of Prayer, and the Offices of Religion; in the Persons of the Poor, and in the Retirements of an afflicted Soul: We shall find him in holy Reading and pious Meditations; in our penitential Sorrow, and in our Time of Trouble; in Pulpits, and upon Altars; in the Word, and in the Sacrament: If we come hither as we ought, we are sure to find our Beloved, him whom our Soul longeth after.

Sure enough Chriſt is here, let me take the Boldneſs now to aſk ſomething of him. O do not deny me the Continuance of thine Almighty Grace. Take not thy Holy Spirit from me, but let it be my conſtant Companion, my Guide, my Helper, my Comforter for ever. Thou thyſelf haſt told us (in St. *Luke* xi. 13.) *that it ſhall be given to thoſe who aſk it*; and that becauſe thou liveſt, we ſhall live alſo: O do not let me loſe what thou haſt done for me already, for want of doing ſomething more; perfect that which concerneth me: *Forſake not the Work of thine own Hands. Hold me up, and I ſhall be ſafe; and I will have Reſpect to thy Satutes continually. Order my Steps in thy Word, and let not any Iniquity have Dominion over me: I intreat thy Favour with my whole Heart: Be merciful to me according to thy Word.* Wedn. Even.

Pſal. cxxxviii. 8. *and* cxix. 117. cxxxiii. 58.

Now repair to the publick Service of the Church, if you have Opportunity.

Wedn. Even.

A Prayer for Wedneſday *Evening, before the Holy Sacrament.*

O Lord Jeſus Chriſt, who, in Memory of thy Agony and bloody Sweat, thy meritorious Croſs and Paſſion, haſt ordained a Sacrament in thy Church, to commemorate thee, and convey and ſeal to our Souls the Benefits of thy bleſſed Body and Blood; let me have thy precious Death always in Remembrance, and prepare and put my Soul in Order when I come to thy Table, that thou mayeſt accept me at my Coming. O Lord, let me never more dare to think of preferring Satan and Sin before Chriſt and Heaven, ſo as to keep away from thoſe thy great Myſteries and Mercies, becauſe I am loth to part with any beloved Sin; when my Saviour calls, let not my greateſt and my vileſt Enemies prevail with me to keep away, but make me willing to part with the deareſt Boſom Corruption, that I may partake of thy heavenly Benediction; let not any Bleſſings that thou haſt beſtowed upon us in earthly Things, make us forget the Dependance we have upon thee

for

for them; or the great Need we have of thy heavenly Mercy; and make us always to esteem it our greatest Honour to honour and serve thee, and to enjoy thy Favour: O let not my Sins, though great and many, affright me from thee, because I am unworthy of thee; but let the humble Sense of them drive me to thee, because I have Need of thee, who art the great Physician of our Souls, whose Blood is Balsam for the most deadly Wounds, who hast both the Skill and Will to cure, and to heal the most desperate Diseases of those, that with penitent Hearts seek unto thee for Recovery and Relief; let all my Wants drive me unto thee for Supply: Who callest not those that are perfect or righteous, but sayest, *Come unto me all ye that labour and are heavy laden, and I will give you Rest.* O Lord, I deliver up myself absolutely to thy divine Will, with all my Heart, desiring and proposing to live in a steadfast Union and Conformity to thy holy Commandments, and to have no Satisfaction but in a holy Conscience; no Pleasure but in Religion; no Joy Wedn. Even.

Wedn. Even. but in God; and with Sincerity and Zeal, Heartineſs and Ingenuity, follow after Righteouſneſs, and the Things that belong unto my Peace, until I ſhall arrive at the Land of eternal Peace and Praiſe, where thou liveſt and reigneſt for ever, World without End. *Amen.*

Thurſday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

A Soliloquy.

Thurſ. Morn. O Moſt good and gracious Jeſus, thou, before thy bitter Sufferings and Paſſion, didſt bequeath a moſt excellent good Thing unto thy Children, as a fatherly Legacy, *Take, eat, this is my Body, and drink ye all of this, for this is my Blood of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins.* St. Matt. xxvi. 26, 27, 28. O thou true Food of my Soul! Receive me, who am to communicate at thy Table, quicken me with thy Spirit, *ſtrengthen me with thy Body, ranſom me with thy Blood,* and let me receive Life from thee to act,

and

and to live unto thee: O my Lord, Thurſ. Morn. give me an Heart that I may think on thee; a Mind that I may love thee; a Soul that I may remember thee; an Underſtanding to know thee; and Reaſon always to ſtick faſt unto thee: Let me find thee, O my Heart's Deſire. Let me hold thee, whom my Soul doth love. O Life, for whom all Things live: O Life, which giveſt me Life by which I live, without which I die: O my Lord, do thou live in my Heart by Faith, for without thee I can do nothing. O that I may diſtruſt myſelf, and depend on thee: O my deareſt Lord, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me; leſt mine Enemies, the World, the Fleſh and the Devil triumph over me. O Lord, let me love thee, becauſe thou firſt didſt love me; for he loveth thee too little, who loveth any Thing beſides thee, except he loves it for thy Sake: O may I henceforth deſpiſe whatever is in this World, in Reſpect of thy Sweetneſs, and the Glory of thy Houſe, which I have loved. Where ſhall I get Words to expreſs the

Thurſ. Morn. the Tokens of thy ſingular great Love towards me? How can I worthily repeat thy infinite Benefits? Lord I thankfully acknowledge the Benefit of Creation, when at the Beginning thou didſt make me after thine own Image, placing Man above all thoſe Creatures which thou haſt made, and making him glorious with the Light of thy Countenance, diſtinguiſhing him both from inſenſible Things, and alſo from Brute Beaſts, which have no Reaſon, and making him but a little lower than the Angels: O let me go to thy holy Table, and as ſoon as I have taſted the heavenly Banquet, ſay as St. *Peter*, *Maſter*, *it is good for us to be here*; *if thou wilt let us make here Tabernacles*, here let us abide ſtill, and enjoy thy divine Preſence, for we lack nothing now; it ſufficeth us, Lord, that we thus *taſte and ſee* that Thou *art gracious*; it ſufficeth me to be ſatisfy'd with ſo unſpeakable Sweetneſs. O! bleſſed ſhould I be, were I once admitted to behold thee in thy Kingdom of Glory: Who can ſhew me ſuch a Favour? O Lord! vouchſafe me that Bleſſing, in thy own good

good Time. I know, Lord, I know and acknowledge, that I am unworthy to enter under thy Roof; yet, for the Honour of thy Name, accept of thy Servant, which putteth his Truſt in thee; but how ſhall I enter into thy Sanctuary to conſider thy Power, unleſs thou aſſiſt me? *Open me the Gates of Righteouſneſs that I may enter into them, and give Thanks unto the Lord.* O, that I may cry after God, even the living God. That I may watch for thee, more than they that watch for the Morning, and that my Soul may follow hard after thee: O that the Words of thy Mouth may be ſweeter to me than the Honey, or the Honey-comb; that I may delight myſelf in thy Commandments, which I have loved. Thurſ. Morn.

This may be uſed on Sacrament Days.

Repair to the Prayers of the Church, if you have Leiſure and Opportutunity.

A Prayer

Thurſ. Morn.

A Prayer on Thurſday *Morning, by way of Preparation to the Sacrament.*

O Moſt holy God and heavenly Father, who by the immortal Seed of thy Word, haſt begotten us to be thy Children, and with the ſame (as with Milk) doſt nouriſh us as new-born Babes, and alſo with divine Myſteries of thy holy Sacrament doſt confirm and ſtrengthen us in Faith and Righteouſneſs, and having ſo adopted us into thy Family, continually feedeſt and nouriſheſt us unto eternal Life: How ſhall I ſufficiently praiſe my God, or love and ſerve my Lord, who delivered me from the Pit of Deſtruction when I deſerved to periſh eternally? For I have been proud and covetous, hating wiſe Counſels, and have ſoon grown weary of the Offices of a Holy Religion. I cannot give an Account how I have ſpent my Time: Alas! I am ſo vile that I cannot expreſs it. I have been ſo ungrateful, ſo fooliſh, ſo unreaſonable, that I have turned a deaf Ear to the Voice of Conſcience ſpeaking within me, that I might with

with Confidence, and without Fear, Thurſ. Morn. ſin againſt ſo good a God, and ſo gracious a Father; I confeſs to thee, O God, what thou knoweſt already: But I confeſs it to manifeſt thy Juſtice, and to glorify thy Mercy, who haſt ſpared me ſo long: Thou haſt concluded all under Sin, that thou mighteſt have Mercy upon all: Look upon me, O God, and have Pity on me lying in my Blood and Miſery, my Shame, and in my Sins, in the Shadow of Death, and in the Gates of Hell. But yet, O God, thou art the Healer of our Breaches, and I will not deſpair, becauſe thou deſireſt not the Death of a Sinner, and thy Goodneſs is infinite. O let the Cry of thy Son's Blood, who once offered up himſelf without Spot to thee, ſpeak on my Behalf, and ſpeak better Things than the Blood of *Abel*; let me love and ſerve thee uprightly and in godly Sincerity, for thy infinite Love in Jeſus Chriſt our Lord. *Amen.*

Thurſday's

Thurſday's Meditations in the Evening.

Upon the moſt Holy Sacrament.

Thurſ. Even. NOW *before the Feaſt of the Paſſover, when Jeſus knew that his Hour was come, that he ſhould depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the End. And Supper being ended, (the Devil having now put into the Heart of* Judas Iſcariot, Simon's *Son, to betray him)* Jeſus *knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God, he riſeth from Supper, and laid aſide his Garments, and took a Towel, and girded himſelf. After that he poureth Water into a Baſon, and began to waſh the Diſciples Feet, and to wipe them with the Towel, wherewith he was girded.* Teaching us hereby to exerciſe the Works of Humility and Charity in our own Perſons, rejoicing more to do them ourſelves, than to command them to be done by others, and performing every humble

St. *John* xiii. 2.

humble Work without Vanity or Boasting. Thurs. Even.

Let us consider that which passed between Christ our Lord and *Peter*, when he came to wash his Feet; *Peter* standing astonished at the Humility of his Lord and Master, said, *Lord dost thou wash my Feet?* In which Words are discovered a lively Faith of the Excellency of Christ our Lord, and of his own Baseness, and of the Meanness of that Office in vulgar Account, which our condescending Master was then employ'd in. The holy Jesus lays aside State and Majesty, that he may serve his Servants with those Hands which gave Sight to the Blind, Health to the Sick, and Life to the Dead. I (Lord) ought to serve thee, and to wash thy Feet, nor do I esteem myself worthy to do this Work. And wilt thou wash my Feet? Hence will I learn to think highly of Jesus Christ, and very basely of myself; I will draw Acts of Admiration, of Thanksgiving and Imitation, from this lowly, this most humble Behaviour.

O most

Thurſ. Even.

O moſt good and gracious Jeſus, thou coming to the Garden of Olives, began'ſt to be ſore amazed and very heavy; whereupon thou ſaid'ſt to thy Diſciples, *My Soul is ſorrowful, unto Death*; and *he was withdrawn from them about a Stone's Caſt, and kneeling down and praying, ſaid, Father, if it be poſſible, let this Cup paſs from me, nevertheleſs, not my Will but thine be done.*

Whence is this, that in a cold Night my Lord is ſweating in the open Air? What Sweat is this which flows in ſuch Abundance from his bleſſed Body, ſo that it runs and trickles down to the Ground, like Drops or Clods of Blood? Whence is it? We may ſoon know, it is our Sin cauſeth this Bloodſhed; our Guilt this Sweat: *Adam* ſinned in a Garden, Chriſt there ſweat for it, to deliver us from more exquiſite Torments. He ſuffers this Agony and bloody Sweat for a Time, that we ſhould not endure the Pains of Hell for ever; he did thus ſweat for another's Guilt, and ſhall I not weep and lament for my own? If inſtead of

the

he Pains of Repentance, I take Plea- Thurſ. Even.
ure in Sin, will not this turn to my
exceeding great Loſs? Yes; but for
my Comfort, if I be contrite and
ſorrowful for my Sins, I may eſcape
the Wrath to come; and may hope,
by the Virtue of this Agony of Jeſus
Chriſt, to be delivered from the bit-
ter Pains of eternal Death.

Let us dwell in Love, and we ſhall be happy; for ſee how our Lord would engage thee, O my Soul, by theſe Bonds in which thou art going to tie thyſelf, to love the Lord thy God with all thy Heart, and thy Neighbour as thyſelf. Let us go then and wait upon him, and ſhew him the Love that we bear unto him; be not diſcouraged, *for when the Wicked forſakes his Way, and the unrighteous Man his Thoughts, he himſelf hath ſaid, that he will have Mercy upon him, and our gracious God will abundantly pardon.* Let us give him Thanks, even for this good Mind, which he hath put into us, and for all the Hope we have, that he will continue us in it to eternal Life.

Now

Thurſ. Even. *Now repair unto the publick Service of the Church, if you have Opportunity.*

A Soliloquy, or preparatory Prayer on Thurſday *Evening, before the Holy Sacrament.*

O Bleſſed Jeſus, what ſhall I render unto thee, for the Favours which thou haſt done me! Grant me thy Meekneſs and loving Gentleneſs, to the End that I may find Grace before thee. The Prayer of the Humble and Meek hath always pleaſed thee. Command me (Lord) what thou wilt, helping me with thy Grace duly to accompliſh what thou commandeſt. O Saviour of the World, I confeſs that I am foul and defiled with innumerable Sins, from which I cannot waſh myſelf; for to ſin was mine, but to pardon them is thine; wherefore once more waſh me from mine Iniquity, and cleanſe me from my Sin; that I may come holy to thy Table, to the End I may have Fellowſhip with thee, and never loſe thy Friendſhip. And ſince thou (Lord) didſt deſire ſo much to eat the Laſt Supper

Supper with thy Disciples, I also de- Thurs. Even.
sire earnestly to eat the same with
thee. O King of Heaven, who stand-
est at the Door of our Hearts knock-
ing, desiring vehemently that thy Voice
may be heard, and that the Gate of
our Hearts may be opened; that enter-
ing into us, thou may'st sup with us,
and we with thee, be favourable unto
me. Come, Lord, into my House,
for my Heart is ready, my Heart is
ready to receive thee. My Soul thirst-
eth for thee, O Jesus; O that I may
taste the Joy that I so desire! O that
I were satisfy'd with thy Likeness, in
all Holiness and Virtue! for this I do
hunger and thirst; that where thou
art, there I may be also, beholding
thy Face in Glory, O Blessed Saviour
and Redeemer Jesus. *Amen.*

Friday's Meditations in the Morning.

Upon the Passion of Jesus Christ.

I Will consider the Innocency of our Frid. Morn.
Lord Jesus Christ, who suffered
for our Sins, who was most Innocent
without

Frid. Morn. without Spot of Sin; moſt Holy, full of all Graces and Virtues; moſt Wiſe and moſt Diſcreet, in whom were contain'd the Spiritual Treaſures of the Wiſdom of God, and of his Divine Spirit. Thou, O moſt beneficent Saviour, didſt ſpend thy whole Life in doing of Good (as thy Apoſtle ſaith) and healing all ſuch as were oppreſſed with the Devil: Thou didſt give Sight to the Blind; cleanſedſt the Leper; curedſt the Sick, and raiſedſt the Dead, and didſt open unto us the Gates of Heaven. O the infinite Charity of our Lord, in giving himſelf a Ranſom for all! He is my Maſter, my Phyſician, my Redeemer, my Benefactor, Preſerver of my Soul, my God, and my all in all. Thou, a little before thy Paſſion, didſt make thyſelf my Meat and my Drink: O may thyBody which was given for me, and thy Blood which was ſhed for me, preſerve my Body and Soul, unto everlaſting Life!

A Soliloquy.

O Moſt bountiful Redeemer, how well doſt thou pay our Debts with thine own Pains! O that I could find

find out, and comprehend the Length and Breadth, the Heighth and the Depth of the Charity of Jesus! O most sweet and loving Lord, whom I now desire to receive with all Devotion, thou knowest my Infirmity, and the Necessity which I endure, with how many Sins and Evils I am oppress'd, how often I am grieved, tempted, troubled and defiled. I come unto thee for Remedy, I crave of thee Comfort and Succour. Thy Love were sufficient to mollify a Heart more frozen than Ice itself, and more hard than any Marble. Frid. Morn.

LET us now summon together all the Powers of our Souls, and approach the Table of the Lord with the most devout Affections. Let us consider with ourselves that our Sins have been the Cause of Christ's Sufferings. The *Jews* cried out, *Crucify him, Crucify him*; such was the Greatness of their Malice, that (if possible) they would have had him twice crucified; but yet, is not their Desire too unhappily fulfilled in us? They crucifying him once with their Hands, and we, even we, crucifying him often by

Frid. Morn. by our Sins; who art thou then that comeſt to Chriſt without Floods of Tears, when he comes to us in Streams of Blood? Who can meditate on his wounded Body, without a wounded Soul? Or view his pierced Side without a pierced Heart? In this our Saviour requires our Devotion, beſpeaking us, as well as the Daughters of *Jeruſalem*; *Weep not for me, but for yourſelves*; Weep not for me, or my Sufferings, in a fruitleſs Compaſſion; but weep for yourſelves and your Sins, in a hearty Contrition. O let your Hearts be raiſed by Faith, that ſo, whatſoever is your Affliction and Pain, ye may find a healing Virtue in my Blood; that ſo, for every ſinful Diſtemper, ye may receive an healing Virtue from me; having Remiſſion of Sins and Peace of Conſcience confirmed unto your Souls, by this bleſſed Sacrament, which is a Seal of Grace, and a ſure Pledge of Glory.

Now repair to the publick Service of the Church, if you have Opportunity.

A Con-

A Confession of Sins out of the Holy Bible, for Friday Morning. Frid. Morn.

I Confess, O Lord,

That I was shapen in Wickedness, and in Sin did my Mother conceive me, *Psal.* li. 5.

That my Heart is rebellious, like a deceitful Bow, *Hos.* vii. 16.

That I am a Person of unclean Lips, *Is.* vi. 5.

That my Tongue hath Devised Mischiefs, *Psal.* lii. 2.

That mine Eyes are evil, prone to Lust and vain Desires, St. *Mark* vii. 22.

That my Members have been Instruments unto Sin, *Rom.* vi. 19.

That my Feet are swift to Evil, *Rom.* iii. 15.

I have sinned against thee, O Lord, and in thy Sight, not fearing thy Majesty.

My Sins, O Lord, are great and very grievous, therefore Fearfulness and Trembling are come upon me. *Isa.* lvii 8. *Psal.* xxv. 11.

Frid. Morn.

They are a Burden too heavy for me to bear; they are more in Number than the Hairs of my Head, and my Heart hath failed me.

I feel the ſad Effects of my Fooliſhneſs; for what Fruit have I in thoſe Things whereof I am now aſhamed? *Rom* vi. 21.

My Days are conſumed in Vanity, and my Years in Trouble.

And now there is no Health in my Fleſh, becauſe of thy Diſpleaſure; neither is there any Reſt in my Bones, by Reaſon of my Sin.

And what ſhall I now ſay, or wherein ſhall I open my Mouth?

What ſhall I anſwer, ſeeing I have done theſe Things?

Out of the Deep do I call unto thee, O Lord; Lord hear my Voice, *Pſal.* cxxx.

If thou, Lord, ſhould'ſt be extreme to mark what is done amiſs, O Lord, who may abide it?

Enter not into Judgment with thy Servant, O Lord, for in thy Sight ſhall no Man living be juſtified.

Behold, O Lord, though I have ſinned, yet I humble myſelf under thy

thy mighty Hand; I am thine, O save me! Frid. Morn.

Spare the humble and contrite Sinner, for behold I judge myself.

O taste and see how gracious the Lord is; blessed is the Man that trusteth in him.

For thy Mercies, O Lord, are sweet, comfortable, yea better than Life itself.

Come unto me all ye that labour and are heavy laden, and I will give you Rest.

I come not to judge the World, but to save it.

Wherefore in the Multitude of the Sorrows that are in my Heart, thy Comforts, O Lord, do refresh my Soul.

Henceforth we will come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.

When my Flesh and my Heart faileth, God shall be the Strength of my Heart, and my Portion for ever.

O Lord, be thou so to me, for ever. Amen.

Frid. Morn.

A Prayer for Friday *Morning, of Confeſſion of Sins to God, before the Holy Sacrament.*

O Moſt glorious and holy Lord God, who art the Searcher of Hearts and Trier of the Reins, behold I proſtrate myſelf, with all Humility, before thy divine Majeſty. O caſt me not away from thy Preſence. I am polluted and become loathſome in thy Sight, through mine own Corruptions; O thou great and glorious, O thou juſt and righteous Judge, I do here proſtrate myſelf at the Bar of thy Juſtice, not knowing what to anſwer thee; my Conſcience witneſſeth againſt me, and thy Law condemns me: Who! Oh, who ſhall plead for me? Oh! Wilt not thou, Bleſſed Jeſus, my Surety, my Saviour, wilt not thou undertake my Cauſe, who art my Advocate? Wilt not thou procure my Pardon, who art my Mediator? O Bleſſed Jeſus! Be now my Jeſus: And ſeeing thou art able to ſave unto the uttermoſt all them that repent them truly of their former Sins, and caſt

* *Here name your particular Sins.*

cast themselves upon thy Mercy; O save thou me, or else I perish. And that I may truly please thee, O plant in my Heart Gentleness and Patience, a meek and long-suffering Spirit, that I may never be transported with Anger; never be disorder'd by Peevishness; never indulge thoughts of Revenge: But may with Meekness receive all Injuries that shall be done to me, and patiently bear every cross Accident, and with Charity return Blessing for Cursing; Good for Evil; kind Words for foul Reproaches; that living all my Days with Meekness and Charity, keeping Peace with all Men, and loving my Neighbour as myself; and thee, O sweet Jesus, more than myself, and more than all the World; I may at last come to the Regions of Peace and eternal Charity, where thou livest, who lovest all Men, and wouldst have none to perish, but all Men to be saved through thee, O most merciful Saviour and Redeemer Jesus. *Amen.* Frid. Morn.

Frid. Morn.

A Prayer out of the Pſalms.

O Great and glorious Lord God, King of Glory, who doſt acknowledge him to be a bleſſed Man, that abhorreth the Way of Sinners, and doth meditate in thy Law Day and Night; teach thou me to hate the Converſation of the Wicked, and to ſtudy thy Precepts; and ſeeing that with all Humility of Heart I do call unto thee with my Voice, hear me, have Mercy upon me, and hearken unto my Prayer. Keep me as the Apple of an Eye; hide me under the Shadow of thy Wings; cleanſe me from my ſecret Faults, and keep thy Servant from preſumptuous Sins. O remember not the Sins of my Youth, but deal graciouſly with thy poor Servant. Forgive the Offence of thy Servant and cover all my Sins: Let thy merciful Kindneſs, O Lord, be upon me, like as I do put my Truſt in thee. Deliver me out of all my Fears, and ſay unto my Soul, I am thy Salvation. Thou art the God of my Strength; let not my Steps go out of thy Paths, but ſo order my Steps

in

in thy Word, that I may evermore love Righteousness, and hate Iniquity. Teach me, O Lord, the Way of thy Statutes, and I shall keep them unto the End; give me Understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart; make me to go in the Path of thy Commandments; for therein do I delight. *Amen.* Frid. Morn.

A Prayer.

O Blessed Jesus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who hast vanquish'd *Satan*, and all the Powers of Darkness; O give Victory to my languishing Soul in her Spiritual Conflict: Guide me with thy Counsel, sustain me with thy Grace, refresh me with thy Comforts, preserve me in thy Love, and crown me with thy Glory. O Jesus, grant, I beseech thee, that so long as I am in the Darkness of this misty Desart, the Eyes of my Mind may, with devout *Stephen*, be often fixed upon Heaven, and contemplate the most shining Light and Brightness of thee, O God, and that

Frid. Morn. I may always praiſe thee for ever and ever. *Amen.*

Friday's Meditations in the Evening.

Upon the Paſſion of Jeſus Chriſt.

Frid. Even. THIS is one of the higheſt Exerciſes of a Chriſtian, to meditate often upon the Holy Paſſion of our Saviour, and endeavour ourſelves to imitate ſome Part of that which is there repreſented unto us: For it is manifeſt that all the Perfection of a Chriſtian's Life, conſiſteth in Imitating, and following the Examples of our Saviour Chriſt. Whereto the Apoſtle St. *Peter* exhorteth us, ſaying, Chriſt ſuffered for us, leaving us an Example that we ſhould follow his Footſteps; who, when he was evil ſpoken of, did not ſpeak Evil again; and when he was tormented, did not threaten his Tormentors, but delivered himſelf unto him that did moſt unjuſtly condemn him; he ſuffer'd his bitter Pains without any Mixture of Eaſe or Conſola-

1 *Pet.* ii. 21.

tion:

lation: He was deprived of all Manner of Eaſe or Conſolation that might come unto him, either from Heaven or from Earth; inſomuch that he was forſaken, not only of his Diſciples and Friends, but alſo of his heavenly Father. This is that Forſaking, which our Saviour ſignified upon the Croſs, when he ſaid, *My God, my God, why haſt thou forſaken me?* For (as concerning the Bond of Union) the divine Nature in our Lord never forſook the human, to which it had been united from all Eternity; yet, as touching the Conſolation and Eaſe of our Saviour's Pain and Torments, it did wholly forſake the ſame. We read that the Martyrs, when they went to ſuffer Death, ſhew'd themſelves very courageous and joyful; but our Saviour, though the very Fountain of all Grace and Strength, (thro' whoſe Virtue the Martyrs had ſuch Strength and Courage as to be able to do what they did) trembled and ſweat even Drops of Blood when he went to ſuffer Pains and Torments for us. The Light and Joy of God's Countenance cauſed the Martyrs to triumph Even. Frid.

Frid. Even. and be glad; but from our Saviour Christ all Consolations were withdrawn at that Hour, that so he might drink the Cup of his Father's Wrath, pure, and without Mixture of any Manner of Ease or Consolation.

Consider moreover, the profound Humility, wherewith the most high and only begotten Son of God vouchsafed to be contemned, and less esteemed than *Barabbas*; and to be crucified upon a Cross between two Thieves, as though he had been a Captain and Ringleader of Malefactors.

Consider his wonderful Patience in the Midst of so many reproachful Injuries and Torments, and withal, his great Magnanimity, in that he offer'd himself so willingly into the Hands of his Enemies, and suffered the greatest Pains and Conflicts that ever were suffer'd in the World.

Consider his most fervent Charity which passeth all Understanding, by the which he was moved to offer himself a Sacrifice for the Sins of the World; and to suffer Death, that he might give Life, not only to his Friends, but also to his Enemies,

even

even to those very Persons that shed his most precious Blood. Frid. Even.

Consider his most abundant Mercy, which extendeth itself so far forth, as to take upon him all the Miseries and Debts of the World, and to make Satisfaction for them, as if they had been particularly his own Debts.

Consider that most perfect Obedience which he shewed towards his Father, whom he obey'd unto Death, even the Death of the Cross; where, finally bowing his Head, he offered up unto him his most holy Soul, giving us thereby to understand, that the Work of his Obedience was then perfectly fulfilled. Let us, in all possible Instances, do as our Saviour himself commanded us, St. *John* xiii. 15. *I have given you an Example, that as I have done, so should ye do likewise.*

O Lord Jesus receive my Spirit; O thou, who art the Resurrection and the Life, receive my Soul. O Light of mine Eyes, enlighten me with saving Truth; O God of all Comfort, rejoice my Heart. O Word of the Father, instruct me in saving Knowledge. O *Out of the Bible.*

Light

Frid. Even. Light eternal, ſhine thou upon my Mind, that I may underſtand thee, know thee, and love thee.

Now repair unto the publick Service of the Church, if you have Opportunity.

Devout Meditations upon the Life and Paſſion of our Saviour Jeſus Chriſt; for Friday *Evening.*

Kneeling ſay,

O Sweet Jeſus, Praiſe, Honour and Glory be to thee, who, for my Sake, didſt vouchſafe to come down from the Boſom of thy Father, into this Vale of Miſery, and to be conceived by the Holy Ghoſt, and to be born of the Virgin *Mary*.

Chuſe, I beſeech thee, my Heart for thy Dwelling Place; adorn it, repleniſh it with Spiritual Gifts, and wholly poſſeſs it.

O that I were ſo devoted unto thee, that I might never alienate my Affections, or turn away my Mind from thee! I adore thee, moſt dear Redeemer, who being born in the Depth of Winter, didſt not refuſe to be

be wrapp'd in ſwaddling Cloaths, and to be laid in a Manger. Frid. Even.

Grant, O Lord, that I may always ſtand in thy Sight, truly humble, and truly poor in Spirit.

O bleſſed Jeſus, who didſt ſuffer thyſelf, upon the eighth Day, like other Children, to be circumciſed, and being yet an Infant, to ſhed thy precious Blood:

And, for our ſingular Comfort, wouldſt be called Jeſus, which ſignifieth a Saviour:

O that it would pleaſe thee to admit me (being circumciſed from all bad Thoughts, Words, and Works) into the Number of thy Children.

O ſweet Jeſus, whom the wiſe Men, with a devout Seeking, found by the Direction of a Star, and having found, fell down and worſhipped; offering unto thee Gifts of Gold, Frankincenſe and Myrrh:

Grant that I may offer daily unto thee, the Gold of bright-ſhining Charity; the Frankincenſe of ſweet-ſmelling Devotion, and the Myrrh of religious Mortification.

O Holy

Frid. Even. O Holy Jesus, who for our Sakes wouldst be subject to the Law, and to give us an Example of Humility, wouldst be carried to the Temple by thy Mother, and be redeemed with an Offering ordained for such as were poor:

Where just *Simeon* and *Anna* the Propheteſs, rejoicing greatly at thy Preſence, gave very glorious Teſtimonies of thy Dignity:

Mercifully grant that all Pride and Vain-glory may decay and die in me, and that I may walk before thee in all Lowlineſs and Humbleneſs of Mind, all the Days of my Life. *Amen, Amen.*

Meditations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus! Praiſe, Honour and Glory be to thee, who ſtaying in the Temple for the Space of three Days, with great Grief and Care of Heart, waſt ſought after by thy holy Mother, and at length, with great Joy, found by her, ſitting in the Midſt of the Doctors, both hearing them, and aſking them Queſtions:

Be

Be pleaſed to impart thyſelf to me in ſuch Sort, that I may never be ſeparated from thee, nor ever be deprived of thy Comfort. Frid. Even.

O Lord, who didſt not diſdain to be baptized by thy Servant *John* the Baptiſt in the River *Jordan*:

Who likewiſe for our Sakes, abiding amongſt wild Beaſts in the Deſarts, and faſting forty Days and forty Nights, and perſevering in Prayer, didſt permit thyſelf to be tempted by Satan:

And overcoming him, waſt honoured with the Miniſtry and Service of Angels:

Give me Grace conſtantly to perſevere in Prayer, and let no Temptation, I beſeech thee, defile me, but rather let Temptations purge me, and join and unite me unto thee, that I may cleave to thee alone.

Grant that I may embrace all Men with chearful Love and Charity, and readily forgive thoſe that offend me.

O ſweet Jeſus, who coming to *Jeruſalem* in a meek and gentle Manner, didſt ride upon an Aſs, and, amidſt the Praiſes which were ſung by the People

that

Frid. Even. that came to meet thee, didſt pour forth Tears, bewailing the approaching Ruin of the City, and Deſtruction of thoſe ungrateful Souls that dwelt therein:

Grant that I may never prefer any Thing before thee.

O bleſſed Jeſus, who, according to the Law, didſt eat the Paſchal Lamb with thy Diſciples, and giving them an Example of Humility and Charity, kneeling upon the Ground, didſt waſh their Feet, and having waſhed them, didſt wipe them with the Towel wherewith thou waſt girded:

O may thy divine Example pierce my Heart, and utterly caſt down in me all Pride and Loftineſs.

O Jeſus, who with an unſpeakable Charity didſt inſtitute the Sacrament of thy Body and Blood:

Grant that when I approach that Table of Life, I may, with a chaſte Affection, ſingular Humility and Purity of Heart receive thee.

Grant that thy Word may be truly pleaſing to me, and ſweeter than the Honey and the Honey-Comb to my Soul. O Jeſus,

O Jeſus, who going forth with thy Diſciples beyond the River *Cedron*, didſt enter into a Garden, where thou foreſaweſt thou ſhouldſt be taken: Frid. Even.

Give me Grace to forſake my own Will, and always love and follow thine!

O Jeſus, who immediately before thy Paſſion, didſt begin to fear, to grieve, and to be ſad, taking upon thyſelf our Weakneſs:

O Jeſus, who falling upon the Ground, didſt pray unto thy Father, and humbly offeredſt up thyſelf wholly unto him, ſaying, *Father, thy Will be done:*

Grant that I may, with a quiet Mind, receive all Things as from thy Hand, and find Help and Aſſiſtance from thee.

O Jeſus, who didſt not refuſe a Kiſs to the Traitor *Judas*, coming deceitfully to betray thee:

Shewing, by the Calmneſs of thy Countenance, and Sweetneſs of thy Words, all imaginable Meekneſs:

Grant I may ſhew myſelf loving and mild to all mine Enemies,

Frid. Even. And pardon them from my Heart, howſoever they ſhall offend me.

O Jeſus, who didſt permit thine Enemies moſt furiouſly to lay their ſacrilegious Hands upon thee: And being cruelly bound by them, didſt not revenge, but mildly endure the Reproaches, Blaſphemies, and Injuries, wherewith they did moſt wickedly affront thee:

Who didſt reſtore and heal the Ear of *Malchus*, one of thy furious Perſecutors:

That rendering Good for Evil, the Riches of thy Mercy, and Mildneſs, might ſhine forth to us:

Grant, I beſeech thee, that the Deſire of Revenge may never have Place in my Heart.

O that thou wouldſt beſtow upon me the Grace of true Patience. *Amen.*

Meditations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus! who didſt ſuffer thyſelf to be bound as a Malefactor, mercifully grant that thy incomparable Meekneſs may ſhine forth in me to my Good, and thy everlaſting Glory.

O bleſſed

O bleſſed Jeſus, who by the wicked *Jews* waſt proclaimed guilty of Death; and without Cauſe condemned to be crucify'd, Frid. Even.

That by thy unjuſt Condemnation, thou mighteſt deliver us from the Guilt of our Sins, wherewith we were juſtly attainted;

Grant that I may imitate thy Meekneſs and Patience.

O meek Jeſus, who being ſtripped naked in the Palace, and bound to a Pillar, didſt ſuffer thy tender and immaculate Fleſh to be rent with moſt cruel Scourges, that by thy Stripes thou mighteſt heal our Wounds:

Grant that I may now patiently ſuffer the Scourges of thy fatherly Correction.

Thy Enemies cloathed thee, the King of Glory, with a Purple Garment, for the greater Affront.

They faſtened upon thy Divine Head a Crown of Thorns.

They put into thy Hand a Scepter of Reed, and kneeling down in a ſcornful Manner, ſaluted thee, ſaying, *Hail King of the Jews.*

Plant,

Frid. Even.

Plant, I beseech thee, in my Heart, the Memory of thy Passion.

O Jesus, who notwithstanding thou wast declared innocent by *Pilate* the Judge, nevertheless wast content to hear the furious Outcries of the *Jews*, by which they demanded that thou shouldst be crucified:

O Prince of Peace! who, being led out with two Thieves, didst carry the Cross with great Pain upon thy sacred Shoulders, and didst not refuse to be driven by a rude Multitude, to be urged and hastened onward to Mount Calvary:

And being weary and faint, didst languish under thy Burthen:

Give me Tears of devout Compunction, and of Holy Love, which may melt my hard Heart, and make it grateful unto thee.

Grant that with fervent Devotion I may embrace all Crosses; and may humbly follow thee unto Death.

O Jesu! who having thy Shoulders bruised with the Weight of thy Cross, didst at length arrive weary at the Place of Execution:

Where

Where Wine mingled with Gall, was offered to thee to drink: Frid. Even.

Where thou waſt cruelly ſtretch'd out upon the Wood of the Croſs, and faſtened with Nails to the ſame:

Grant, O Lord, that with a devout and grateful Mind, I may conſider this thine unſpeakable Charity, with which of thine own Accord thou didſt ſtretch forth thine Arms, and willingly offeredſt thine Hands and Feet to be pierced.

O Jeſus, who didſt hang (thy Hands and Feet being pierced) ſeveral Hours upon the ſhameful Croſs, and ſhedding thy precious Blood, didſt endure unſpeakable Torments throughout thy whole Body:

O Jeſus, who waſt ſo kind, even to thy bittereſt Enemies, that thou didſt pray unto thy Father for them, ſaying, *Father forgive them, for they know not what they do:*

Give me, I beſeech thee, the Grace of true Meekneſs and Patience, by which I may, according to thy Commandment and Example, love and pray for my bittereſt Enemies.

O Jeſus,

Frid. Even. O Jesus, who didst embrace Death; and recommending thyself to thy Heavenly Father, and bowing down thy venerable Head, yieldedst up the Ghost:

Prepare me, I beseech thee, for the Hour of Death.

Thou, O dearest Saviour, by laying down thy Life for thy Sheep, hast shewed thyself to be a good Shepherd:

Thou didst die, O thou only begotten Son of God! Thou diedst, O my beloved Saviour, that I might live for ever!

O how great Hope, how great Confidence may every devout Soul now repose in thy Death, and in thy Blood!

I glorify and praise thy Holy Name, acknowledging my infinite Obligations to thee.

O sweet Jesus, who being with great Lamentation of thy Friends taken down from the Cross, wast anointed with precious Ointments, wrapt in fine Linnen, and buried in a new Tomb: Grant that I may pass through the Grave and Gate of Death to my joyful Resurrection. O

O Jesus, Praise, Honour, and Glory be to thee, who, forty Days after thy Resurrection, didst gloriously ascend into Heaven in the Sight of thy Disciples, where thou sittest at the Right Hand of the Father, blessed for ever. Frid. Even.

Grant that I may in Heart and Mind thither ascend, and with thee continually dwell.

O may I seek, and savour those Things, which are above, and not those Things which are here upon Earth.

O my most merciful Lord God, grant that I may so innocently pass the Course of this miserable Life,

That when my Soul departs out of the Prison of my Body, I may be admitted into thy Presence,

And be received into thy everlasting Joy;

And with all the Saints bless and praise thee for ever. *Amen.*

A Prayer before the Holy Sacrament, for Friday *Evening.*

O Holy Jesus, I adore thy Mercies, and thy incomparable Love, who

Frid. Even. who for our Sakes didſt ſuffer ſuch inexpreſſible Tortures, which cannot be remembered without the deepeſt Sorrow and Compaſſion: Pity me, O Lord, pity thy ſorrowful Servant, turn thy merciful Eyes towards me, O moſt merciful Redeemer; for my Sins are great, and I am full of Sorrow and Shame, and feel the Burthen of them, which is too heavy for me to bear: O gracious Lord, who haſt done ſo much for me, to purchaſe me Bleſſings on Earth, and an Inheritance in Heaven, ſpeak the Word only, and thy Servant ſhall be whole; let thy Wounds heal me, thy Virtues amend me, thy Death quicken me; and now that I am preparing my Soul to come to thy Table, grant that I may have a ſweet Remembrance of thy Love, to encourage my Hope, to excite me to my Duty, and to give me an humble Confidence to look up unto thee for thy Pardon, and for the Grace of thy Holy Spirit, to enable me to pleaſe thee better hereafter. Multiply thy Bleſſings upon me, ſweeteſt Jeſus, increaſe in me true Religion, ſincere and fervent Devotion

in

in my Prayers and Patience in Troubles, and grant me whatsoever is necessary to my Soul's Health, or conducive to thy Glory, that I may never more live unto myself, or to the World, but to thee only; but, by the Refreshments of an holy Hope, be led through the Paths of this mortal Life to the Possession of thy Kingdom, O Blessed Jesus, who livest and reignest ever one God, World without End. *Amen.* Frid. Even.

Saturday's Meditations in the Morning.

Upon the most Holy Sacrament.

WHAT a deal of Cost and Pains do we bestow upon these wretched Bodies of ours, only to make them pleasing and lovely in the Eye of some Beholders, as miserable, perhaps, as ourselves: And yet, when we have done all, we may appear contemptible in those Eyes from whom we desir'd most Approbation: Whatever becomes of the outward Man, let it be my Care, Satur. Morn.

Satur. Morn. bleſſed Lord, that my Soul be cloathed with thy Righteouſneſs, and that I may come Holy to thy Table, ſo ſhall I be ſure to be ſafe, rich, and amiable here, and glorious for ever hereafter.

Learn of me, for I am meek and lowly in heart; and ye ſhall find Reſt unto your Souls, St. Matth. xi. 29. O heavenly Maſter and Pattern, how am I aſtoniſhed, when I conſider thy Humility, thy Poverty, thy Meekneſs, thy Reſignation, in the Midſt of Injuries, Oppreſſion and Wrongs! It muſt be thy Almighty Grace which muſt enable me to follow thy Example, and ſubmit to this Way of Peace to which our Nature is ſo averſe: For this Grace I now pray, through thy Merits and Mediation, O Jeſus. *Amen.*

Bleſſed God, how great was our Miſery? how great was thy Mercy? when nothing could ſave us from Ruin but the Death of thy Son! I ſee by this, how hateful Sin is to thee; make it ſo to me I beſeech thee.—— May I never flatter myſelf that thy Mercy will ſave me, if I continue in Sin,

Sin, when thou ſparedſt not thine own Son, when he put himſelf in the Place of Sinners! May I never provoke thy Juſtice! may I never forget thy Mercies, and what thy Son has done for me! Satur. Morn.

Bleſſed art thou, O my moſt merciful and loving Lord; all the Angels praiſe thee, O God, for evermore.

Now when the Solemnity of the Holy Euchariſt is celebrated, it is a Day when the Sons of God come to preſent themſelves before the Lord, and we may be ſure Satan will alſo come among them, not only to accuſe every unworthy Receiver, but even to tempt the worthieſt that receive; tempt him with wandering and worldly Thoughts, with flat and dull Affections; yea, it may be, with ſpiritual Pride, with formal Hypocriſy, or impure Imaginations: Now that we be not enſnared by Satan's Devices, we muſt ſtrive to keep our Souls fix'd and intent upon Chriſt in the Sufferings of his Paſſion; we muſt contemplate the Power of his Reſurrection, the Glory of his Aſcenſion, and the Benefits of his Interceſſion:

Satur. Morn. For as often as I think of the Lord's Passion, I perceive the Love of God, and the Forgiveneſs of my Sins. He bowed down his Head to kiſs me: He ſtretched forth his Arm to embrace me: He ſhed his moſt precious Blood for my Redemption: He is lifted up from the Earth, that he may draw all Men unto him. O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardeſt Affection to teſtify how much I value thy Kindneſs, to profeſs the Sincerity of my Faith to thee, and my moſt dutiful Love unto thee; and I will render to thee, O Lord, my moſt hearty Thanks, that thou wilt admit me to that Honour; I will hope in God and praiſe him, who is the Health of my Countenance, and my God: Bleſſed be God, who hath not caſt out my Prayer, nor turned his Mercy from me.

Repair unto the Prayers of the Church.

A Prayer

A Prayer, on Saturday *Morning, to Jesus Christ, for our due Receiving of the Holy Sacrament.*

Satur. Morn.

O All-sufficient Saviour, teach me, by thy great and good Example, to practise Obedience and Submission to thy Divine Will and Pleasure: I humbly beseech thee, so to prepare my Soul for the due receiving of the Holy Sacrament, that I may thereby obtain Remission of my Sins, and all other Benefits of thy Passion. Pardon, O Lord, pardon my unpreparedness to come to so Holy and Divine an Ordinance. O may thy Word and Sacrament always so influence and dispose my Heart, that I may thereby be sanctified and renewed unto all Holy Obedience to thy Will, mortifying my sinful Corruptions, and being renewed in thy Image, in Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith, and Temperance. O Blessed Jesus, by thee let me have Access to thy Heavenly Father: Let thy Innocence and Purity procure Pardon for my Uncleanness and Disobedience: Let thy Humility extin-

Satur. Morn. guiſh my Pride and Vanity; thy Meekneſs extinguiſh my Anger, and thy Charity cover the Multitude of my Sins; and do thou, of thine infinite Mercy, immediately after this Life, receive my Soul into everlaſting Joy and Felicity, there to reign with thee for ever. *Amen.*

Saturday's Meditations in the Evening.

Upon the moſt Holy Sacrament.

Satur. Even. I Have confeſſed, this Week, my Sins to thee, O God; and I hope thou haſt forgiven the Wickedneſs of my Sins; I do not contend in Judgment with thee: *For if thou, Lord, ſhouldſt mark Iniquities, who ſhall abide it? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all Things?* Rom. viii. 32. This is indeed, O God, a ſure Pledge of thine infinite Love for thy poor Creatures. —— Upon this I depend when my Heart is in Heavineſs for my Sins: —— This is my Refuge when I remember my Sins, and thy divine Juſtice.

ſtice. —— O make me truly ſenſible of this thy great Love; —— and give me the Graces which that Love ſees needful for me, for Jeſus Chriſt's Sake, the Son of thy Love. *Amen.* Satur. Even.

How greatly haſt thou loved us, O thou good Father, who ſparedſt not thy only Son, but deliveredſt him up for the Ungodly! How greatly haſt thou loved us, ſeeing he, who thought it no Robbery to be equal with thee, was made ſubject, even to Death, even the Death of the Croſs: And therefore do I juſtly repoſe my Hope in thee, and I truſt thou wilt heal all my Diſeaſes, elſe ſhould I deſpair, for many and great are the Diſeaſes of my Soul; but greater is the Cure which thou haſt provided for them. Behold, O Lord, I caſt all my Care upon thee; let my Soul live, and it ſhall praiſe thee, and I will conſider the wonderful Things of thy Law. Thou knoweſt my Infirmities: *Heal me, O Jeſus, and I ſhall be healed; ſave me and I ſhall be ſaved, for thou art my Praiſe. In the Multitude of thy Mercies will I go unto the Altar of God, even unto the God of my Joy and Glad-*

Satur. Even. *ness.* Cloath me, O Lord, *in the Wedding Garment*, and be unto me, *Wisdom and Righteousness, and Sanctification and Redemption.*

Now repair to the publick Service of the Church, if you have Opportunity.

A Prayer on Saturday *Evening, to Jesus Christ, for our due Receiving of the Holy Sacrament.*

LORD *remember me in thy Kingdom:* Lord lay not the Sins of mine Enemies to their Charge; Lord lay not my own Sins to my Charge; but by thine Agony and bloody Sweat, by thy Head crown'd with Thorns, and smitten with Fists and Staves, by thine Eyes full of Tears, and thine Ears pierced with Slanders and Revilings, by thy Face miserably defiled with Spittle, by thy Mouth moisten'd with Vinegar and Gall, by thy Neck bending under the Weight of the Cross, by thy Back torn and furrow'd with Scourges, by thy loud and bitter Cry, *my God, my God, why hast thou forsaken me?* by thy Heart wounded with

with a Soldier's Spear, by the Water and Blood ſtreaming from that Wound; by thy Body broken and thy Blood ſhed for me; by the ſaving and ſignicant Memorials of thy Love and Sufferings, *Forgive*, O Lord, *the Offences of thy Servant, and cover all my Sins. Take away all thy Diſpleaſure, and turn thyſelf from thy wrathful Indignation. Turn me, O God, my Saviour, and let thine Anger ceaſe from me.* Grant me, deareſt Lord, ſuch a Senſe of thy Sufferings, as may fill my Soul with Love and Gratitude towards thee, for thoſe ineſtimable Bleſſings thou haſt purchaſed for me; and give me ſuch a Sight of my Sins, which occaſion'd all thy Sorrows, as heartily to bewail and deteſt them, and ſuch a Faith in that full, perfect, and ſufficient Sacrifice, Oblation and Satisfaction which thou haſt made for the Sins of the World, that I may ſo importunately plead the Merit of it, in this Commemoration of that Sacrifice, as to render thee gracious and propitious to me a miſerable Sinner. O Lord hear my Prayers, and let my Cry come unto thee. *Amen.* Satur. Even.

Sunday's Meditations in the Morning.

Upon the most Holy Sacrament.

Sund. Morn.

DOST thou rightly understand, O my Soul, the unspeakably great Dignity of this blessed Ordinance? Behold thou art going to feast with the King of Kings! What an Honour, what Felicity is this? How happy mayst thou be, if this Sacrament kindles in thee a fervent Love to thy dear Redeemer? and can it do less? Behold here is represented the greatest Love that ever was vouchsafed to Men: Here Christ entertains the devout Soul with his choicest Blessings, and opens the Windows of Heaven to rain down this celestial Manna for us to eat. To thy Holy Temple, O my God, I am now going, to renew my Baptismal Vow, and to enter into a solemn Covenant with thee, and do faithfully promise to resign myself entirely to thee, to be faithful to thee, and to live up to those Laws which my Saviour hath establish'd with his own Blood.

Draw

Draw near with Faith, ye contrite Souls, and take this holy Sacrament to your Comfort; let your Sorrow be turn'd into Joy, and your Fear into Faith and Hope; go and offer up your beſt Praiſes to the Father, who contrived this glorious Redemption; to the Son, who effected it; and to the Holy Ghoſt, who gives us the Benefit thereof. O! the Heighth and Length, the Depth and Breadth of the Love of Chriſt! Who can ſufficiently admire it, that ſo great a Majeſty ſhould ſtoop ſo low, and ſuffer ſo much, for his loſt and miſerably undone Creatures, on purpoſe to advance us to ſo bleſſed a Condition? Sund. Morn.

O ye bleſſed Hoſt of Heaven, who rejoice at the Converſion of one ſingle Sinner, adore and praiſe my crucified Saviour, who died for the Sins of the World, adore and praiſe that unknown Sorrow, that wonderful Love, which you yourſelves muſt needs admire.

O my gracious Lord, my Heart is now full of the Senſe of thy Love; and what have I to return to thee, but Love again? 'Tis all I have to offer thee; accept it, O merciful

Lord,

Sund. Morn. Lord, imperfect as it is. And do thou daily heighten my Senſe of thy Love to me, that I may daily heighten my Love to thee.

O thou infinite Lover of Souls, with all my Heart I love, I praiſe, I adore thy Love to me; but, alas! I can never do it enough. O do thou at laſt, gracious Lord, tranſlate me to thy Kingdom of Glory, that there I may love thee to the utmoſt Capacity of a Creature, and praiſe thee to all Eternity. *Amen, Lord Jeſus, Amen, Amen.*

O Lord, make me earneſt and zealous in thy Service; and as thou haſt ſent thy Son to bring us to thyſelf, do thou likewiſe ſend thy Holy Spirit to ſanctify me for thyſelf; and then I, who of myſelf am naturally prone to Evil, ſhall, by the Aſſiſtance of thy Grace, *run the Way of thy Commandments.*

Let neither the Fleſh, the World, nor the Devil, prevail with thee, O Chriſtian, to neglect this dying Command of Chriſt, *Do this in Remembrance of me:* Is this remembring thy deareſt Friend, to think of him ſolemnly

lemnly but once or twice a Year? Sund. Morn. Shouldeſt thou not remember him as often as thou haſt an Opportunity? Should thy Saviour remember thee no oftner than thou doſt his Death and Paſſion, how fearful would thy Condition be? Canſt thou repreſent his Love too often to thy Mind and Affections? Art thou afraid of thinking too much of his Love? Art thou afraid of being too much devoted to his Service? Conſidering, how dull, how dead thou often art, thou hadſt need come frequently to the Sacrament, to have thy Heart made tender, broken and contrite for thy Sins. Art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity too often? The oftner thou doſt reſort to this bleſſed Communion the greater will be thy Acquaintance with the beſt of Friends; no Perſon is more welcome at this Table, than the Humble and Broken-hearted; and none meet with more favourable Reception than the poor in Spirit; theſe our crucified Jeſus will moſt graciouſly receive. O come then, let us go into the Houſe of the Lord, and

our

Sund. Morn. our moſt merciful Redeemer will ſay unto us, *Be of good Chear, your Sins are forgiven you.*

A Prayer on Sunday *Morning before the Communion at Home.*

O Bleſſed and eternal Jeſus, thou true Lover of our Souls, who art ever pleaſed with our Love and hearty Affection to thee, and wouldeſt have us delight ourſelves in the Thoughts of thee,; who gaveſt thyſelf a Sacrifice for our Sins, and thy moſt precious Body and Blood for our Spiritual Food in this holy Sacrament; who didſt ſo love us who were thine Enemies, that thou deſiredſt to reconcile us to thy offended Father, and becameſt Man for our Sakes, that we might endeavour to live in Holineſs before thee all the Days of our Life: O give me Grace to imitate thy divine Virtues. But, O Lord, I am aſhamed, and bluſh to lift up my Face towards thee, for mine Iniquities are increaſed over my Head, and my Treſpaſſes are grown up even unto Heaven. I have wrought all theſe great Provocations, which I have

have confeſſed this Week, and hating to be reform'd, have caſt thy Words behind me, and quenched thy Spirit within me. Sund. Morn.

O Lord, I am become out of Meaſure ſinful: And ſince I have thus choſen Death, I am moſt worthy to take Part of it. This, this, O Lord, ought in Juſtice to be the Portion of my Cup: To me belongs nothing but Shame and Confuſion of Face: But to thee, O Lord God, belongeth Mercy and Forgiveneſs, though I have rebelled againſt thee. O remember not my Sins and Offences, but according to thy Mercy think upon me. And now that I am this Day to receive the Bleſſed Sacrament of thy precious Body and Blood, O Lord, I beſeech thee, let thy Holy Spirit ſeal unto my Soul all the Bleſſings contain'd in the Sacrament, that by the Merits of thy Death and Paſſion, all my Sins may be fully remitted and forgiven, that the Curſe and Judgment which they have deſerved may never overtake me in this Life, or condemn me in the World which is to come. My ſteadfaſt Faith is, that thou

Sund. Morn. thou haſt died for my Sins, and riſen again for my Juſtification. This I believe, O Lord, help thou mine Unbelief.

Work in me, I beſeech thee, an unfeigned Repentance, that I may heartily bewail my former Sins, and loath them, and ſerve thee henceforth in Newneſs of Life; and let my Soul never forget the infinite Love of ſo ſweet a Saviour, that hath laid down his Life to redeem ſo vile a Sinner. And grant, Lord, that having received the Seals and Pledges of my Communion with thee, thou mayſt henceforth ſo dwell by thy Spirit in me, and I ſo live by Faith in thee, that I may carefully walk all the Days of my Life in Godlineſs and Piety towards thee, and in Chriſtian Love and Charity towards my Neighbours; that living in thy Fear, I may die in thy Favour, and, after Death, be made Partaker of Eternal Life, thro' Jeſus Chriſt, my Lord and Saviour, to whom be Glory for ever. *Amen.*

Now repair unto the publick Service of the Church, and behave there with all poſſible Serioufneſs and Devotion.

Having

Having entered into the Church with due Reverence, we may, at our firſt kneeling down, preſent ourſelves to Almighty God in one of theſe or the like ſhort Ejaculations.

LET the Words of my Mouth, and the Meditations of my Heart, be now and ever acceptable in thy Sight, O Lord, my Strength, and my Redeemer. Pſal. xix. 14.

Or,

O Lord prepare my unprepared Heart for Prayer!

O thou that heareſt Prayer, unto thee ſhall all Fleſh come.

How amiable are thy Tabernacles, O Lord of Hoſts! My Soul hath a Deſire and Longing to enter into the Courts of the Lord; my Heart and my Fleſh rejoice in the Living God.

Lord, I am now in thy Houſe: Accept, I pray thee, of me, and my Services; and diſpoſe my Heart to Seriouſneſs, Attention and Devotion, and grant that I may receive the holy Sacrament with Faith, Thankſgiving and Charity. Be pleaſed to aſſiſt, with thy holy Spirit, both Miniſter and People; and ſanctify to our

Uſe

Uſe thy holy Ordinances for Jeſus Chriſt his Sake. *Amen.*

A Thankſgiving for Chriſt's Sufferings, which may be uſed before the Communion Service begins, if Time permit.

O Thou, my crucified Saviour, Glory be to thee, for cauſing thy Sufferings to be regiſter'd in the Goſpel: There I have read, and remember the Works and Triumphs of thy Almighty Love, for which I will always adore and praiſe thee.

I remember, O gracious Lord, how thou, who thoughteſt it no Robbery to be equal with God, waſt made in the Faſhion of frail Man, *Philipp.* ii. of the vileſt and moſt contemptible of Men; for thou tookeſt on thee the Form of a very Servant: I remember how many Reproaches, and Contradictions, and Blaſphemies, and Perſecutions, thou didſt endure from a wicked and perverſe Generation; and all this to ſave us ſinful Men.

O Lord Jeſus, was ever Sorrow like unto thy Sorrow? Worthy art thou, O Lamb, that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. Rev. vii. 12.

I remember

I remember, O gracious Lord, how thou didſt endure a moſt bitter Agony, and didſt ſweat great Drops of Blood falling to the Ground; how thou, who art God above all, bleſſed for ever, waſt treacherouſly betrayed, and apprehended, and bound as a Malefactor; how thou waſt ſet at nought by *Herod*, and his Men of War, and forſaken of all thy Diſciples, and denied by *Peter*; and all this to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, how Thou, O God of Truth, waſt accuſed by falſe Witneſſes; how thou, whom all the Angels adore, waſt blindfolded, and buffeted, and mocked, and ſpit upon, and ſtripped naked, and ſcourged; and all this that we might be healed by thy Stripes, and to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, Lord, how Thou, that art the great Judge of Heaven and Earth, waſt thyſelf dragged to the Judgment-Seat, and condemned; how Thou, O King of Heaven, waſt crowned with Thorns, and oppreſſed with the Weight of thy own Croſs; and all this to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, O bleſſed Saviour, how Thou, who art the Lord of Glory, and the ſole Author of Life, waſt put to a moſt ignominious Death; how thy Hands and thy Feet were nailed to a Croſs; how thou waſt crucified between two Thieves, and numbered with the Tranſgreſſors; how thou hadſt a Potion given thee to embitter thy very laſt Gaſp; and all this to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, O gracious Lord, how, when thou wert hanging on the very Croſs, thou waſt ſcoffed at and reviled; how infinitely then thou wert afflicted and bruiſed for our Tranſgreſſions, when the Iniquities of us all were laid on thy Shoulders; how thou didſt then expreſs an Anguiſh greater than all the Tortures of thy Crucifixion, when thou didſt cry out, *My God! my God! why haſt thou forſaken me!* and how thou didſt at the laſt give up the Ghoſt, and die thyſelf, that we might live.

O Lord Jeſus, was ever, &c.

I unfeignedly believe, O gracious Lord, that thou didſt ſuffer all this for ſinful Men, and in particular for me, when we were all thy utter Enemies, and had nothing

thing in us to move thee to pity us, but our extreme Misery; nothing to move thee to save us, but our greater Unworthiness, and thy great Mercy.

O the Depth of the Riches of thy Love, blessed Lord! How unutterable is thy Mercy, and thy Love past finding out!

O thou infinite Lover of Souls, with all my Heart I love, I praise, I adore thy Love to me; but alas! I can never do it enough.

O do thou at last, gracious, Lord, translate me to thy Kingdom of Glory, that there I may love thee to the uttermost Capacity of a Creature, and praise thee to all Eternity. *Amen, Lord Jesus; Amen, Amen.*

Ejaculations to be used before Receiving of the Holy Sacrament.

Kneeling, say,

O Lord, send out thy Light and thy Truth, that they may lead me; and bring me unto thine holy Hill, and to thy Dwelling. And that I may go unto the Altar of God, even unto the God of my Joy and Gladness. Like as the Hart desireth the Water-Brooks; so longeth my Soul after thee, O God. My

My Heart is ready, O God, my Heart is ready.

Thou knoweſt, Lord, that I love thee! O may I continue in thy Love!

Lord, what wilt thou have me to do?

Grant me to do what thou commandeſt, and command what thou wilt.

Be thou my Shield and Buckler, the Horn alſo of my Salvation and my Refuge.

I will waſh my Hands in Innocency, and ſo will I go to thine Altar.

O Jeſu! Thou art the Life of my Soul: Thou art my Strength and my Redeemer.

O Joy of my Soul, when ſhall I love thee with all my Heart, and with all my Might?

When will the Days of my Pilgrimage be over?

When ſhall I come and appear before God?

O that I could always delight in thy Service!

O that I could perfectly obey thee!

Grant, deareſt Lord! that I may continually reverence and adore thee.

O inexhauſtible Fountain of Mercy, pardon me all my Sins and Offences.

Permit me not, O bleſſed Jeſus, ever to be ſeparated from thee.

If

If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all Things!

Bleſſed are they that dwell in thy Houſe; they ſhall be always praiſing thee.

Lord! one Day in thy Houſe is better than a thouſand.

Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majeſty of thy Glory.

Teach me, enlighten me, direct me, and aſſiſt me in all Things, but eſpecially at this Time, that I may do or ſay nothing but what is agreeable to thy bleſſed Will and Pleaſure.

Too late have I known thee, O infinite Goodneſs.

Too late have I loved thee, O *Lord, thou Lover of Souls.*

I have gone aſtray like a Sheep that is loſt;

But now, that I have found thee, tho' late, ſuffer me not, good Lord, to forſake thee any more, or run aſtray from thy Commandments. *Hold thou me up, and I ſhall be ſafe: Yea, my Delight ſhall be ever in thy Statutes.*

And this I beg for Jeſus Chriſt his Sake. *Amen.*

A ſhort Prayer to be ſaid before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is thy Love! how excellent the Loving Kindneſs which thou haſt ſhewn towards us, miſerable and wretched Sinners, for the Sake of thy dear Son! No Man's Heart is able to conceive it, much leſs any Man's Tongue able to expreſs it. And now (O Lord) how is it poſſible for me, thy poor ſinful Creature, to requite the leaſt Part of theſe thy manifold, great, and unſpeakable Mercies towards us? I know and confeſs, that it is not in the Power of any mortal Man, or Angel to do it. The only Thing, therefore, that thou requireſt at our Hands, is to ſhew ourſelves obedient to thy Commands, and thankful for thy Favours. Duties which tho' I cannot perform in a worthy Manner, yet Lord, I will endeavour to perform them as well as I am able, even from the Bottom of my Heart, with all my Mind, and with all my Strength. In Token whereof, I now approach thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jeſus Chriſt, and to offer unto thee (as my Duty is) the Sacrifice of

Praiſe

Praiſe and Thankſgiving. Vouchſafe (good Lord) I humbly beſeech thee, ſo to diſpoſe my Heart by thy Grace and Holy Spirit, that I may worthily receive theſe Heavenly Myſteries, to the ſtrengthening and refreſhing of my Soul; that I may purge out the old Leaven of my corrupt and wicked Nature, by hearty and unfeigned Repentance, and ſpiritually eat the Fleſh of Chriſt, and drink his Blood by a true and lively Faith. O may the Merits of my deareſt Saviour's Incarnation, Paſſion, Reſurrection and Aſcenſion, be applied to my Soul! O may I taſte thoſe ſweet and comfortable Promiſes made unto us in the Word of his Holy Goſpel! finally may I be Partaker of all the Fruits and Benefits of that moſt precious and perfect Sacrifice, which he, in the Body of his Fleſh, offered up once upon the Croſs, for the Redemption and Salvation of Mankind; and thro' a ſtedfaſt and conſtant Faith in him, may it be available as well for me as for all others, to the obtaining of free Juſtification and Peace in this World, and of eternal Felicity and Bleſſedneſs in the World to come. Grant this, O merciful Father, for the Sake of thy only begotten Son our Lord; who having conquered Satan, Death, Hell, and

all the Powers of Darkneſs, doth now live and reign in the higheſt Heavens, co-equal and co-eternal with thee and the Holy Ghoſt for ever. *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament.

Out of the Pſalms.

HAVE Mercy upon me, O God, after thy great Goodneſs; according to the Multitude of thy Mercies, do away mine Offences.

Waſh me thoroughly from my Wickedneſs, and cleanſe me from my Sin.

For I acknowledge my Faults; and my Sin is ever before me.

Againſt thee only have I ſinned, and done this Evil in thy Sight; that thou mighteſt be juſtified in thy Saying, and clear when thou art judged.

Thou ſhalt purge me with Hyſſop, and I ſhall be clean; thou ſhalt waſh me and I ſhall be whiter than Snow.

Thou ſhalt make me hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoice.

Turn thy Face from my Sins, and put out all my Miſdeeds.

Make

Make me a clean Heart, O God, and renew a right Spirit within me.

Caſt me not away from thy Preſence, and take not thy Holy Spirit from me.

O give me the Comfort of thy Help again, and eſtabliſh me with thy free Spirit.

Thou ſhalt open my Lips, O Lord, and my Mouth ſhall ſhew forth thy Praiſe.

St. *Matth.* Lord, I am not worthy that thou ſhouldeſt come under my Roof.

I have ſinned, what ſhall I do unto thee, O thou Preſerver of Men?

I will take the Cup of Salvation, and call upon the Name of the Lord; I will pay my Vows unto him now in the Preſence of all his People.

Gracious God! the Son of thy Love ever liveth to make Interceſſion for us.

Hearken to the Cry of his Blood, which ſpeaketh better Things than that of *Abel*.

By his Agony and bloody Sweat, by his Croſs and Paſſion, good Lord deliver me.

O Lamb of God, which takeſt away the Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the Sins of the World, have Mercy upon me.

Glory be to the Father, &c.

An Office for the Holy Communion.

When the Sermon is ended, let the Devout Communicant endeavour to compoſe his Thoughts, and raiſe his Affections to a ſerious Attendance upon the ſucceeding Sacramental Service.

¶ *Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his Diſcretion.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. St. *Matth.* v. 16.

Nothing can be more compleat, more rational, or devoutly moving than the whole Communion Service.

Theſe Sentences are Perſuaſives to Charity, which is eſpecially to be ſhewn at this Time, when we remember the infinite Goodneſs of our Saviour, who though he was rich, yet for our Sakes became poor.

The Oblations made at this Time are to relieve the Sick and Needy.

When therefore you are exhorted to remember the Poor, and a Collection is made for them, hear what great Promiſes God hath made to ſuch as are charitable, and reſolve to give ſomething according to your Ability, and be confident it will not be loſt.

But if you are poor, and cannot give as you would at the Offertory, take Notice, that the Alms collected at the Sacrament, are Matter not of Neceſſity, but of Free Gift; and every one is to give only according to his Ability, and as he is diſpoſed in his Heart. The poor Widow's two Mites *were preferr'd to the richeſt Oblations of the Wealthy. And he that has nothing at all to give, is invited* freely *to partake of theſe ſpiritual Bleſſings* without Money, and without Price.

Lay not up for yourſelves treaſures upon earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. St. *Matth.* vi. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. St. *Matth.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my father which is in heaven. St. *Matth.* vii. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore four fold. St. *Luke* xix. 8.

Who goeth a warfare at any time of his own coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* ix. 13, 14.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a chearful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While

While we have time, let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* vi. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his name's ſake, who have miniſtred unto the ſaints, and yet do miniſter. *Hebr.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Hebr.* xiii. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 St. *John* iii. 17.

Give alms of thy Goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* xli. 1.

When you make your Offering.

BLeſſed Jeſu! who did'ſt accept the poor Widow's two Mites, be pleaſed graciouſly to accept this from thy unworthy Servant.

O Lord, comfort and ſuccour all them, who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Churchwardens, or other fit Perſon appointed for that Purpoſe, ſhall receive the Alms for the Poor, and other Devotions of the People, in a decent Baſon, to be provided by the Pariſh for that Purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,*

Let us pray for the whole State of Chriſt's Church militant here in Earth.

When the Miniſter begins this Prayer, let the devout Communicant join with him, and proceed fervently with the Congregation, 'till the Conſecration of the Bread and Wine is over. We ſhould never uſe our private Prayers, when the Miniſter calls upon us to accompany him.

ALmighty and everlaſting God, who by thy holy Apoſtle haſt taught us to make Prayers and Supplications, and

to

to give Thanks for all Men: We humbly beſeech thee moſt mercifully [* *to accept our Alms and Oblations, and*] to receive theſe our Prayers, which we offer unto thy Divine Majeſty, beſeeching thee to inſpire continually the Univerſal Church with the Spirit of Truth, Unity and Concord: And grant that all they that do confeſs thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and Godly Love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and Governors; and eſpecially thy Servant GEORGE our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently miniſter Juſtice, to the Puniſhment of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O heavenly Father, to all Biſhops and Curates, that they may, both by their Life and Doctrine, ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy People give thy heavenly Grace; and eſpecially to this Congregation here preſent, that with meek Heart and due Reverence they may hear and receive thy holy Word, truly ſerving thee in Holineſs and Righteouſneſs all the Days of their Life. And we moſt humbly beſeech thee of thy Goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity. And we alſo bleſs thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beſeeching thee to give us Grace ſo to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom.

* *If there be no Alms or Oblations, then ſhall the Words* [of accepting our Alms and Oblations] *be left out unſaid.*

Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation:*

While the Exhortation is reading, attend with great Reverence and Thankfulness to the Blessings which are promised to all worthy Communicants.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all Persons diligently to try and examine themselves before they presume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive the holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the Danger great, if we receive the same * unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry Kinds of Death. † Judge therefore yourselves, Brethren, that ye be not judged of the Lord; repent ye truly for your Sins past; have a lively and steadfast

* Say softly.
I know Lord, that if I should stay 'till I am worthy to come, I should then never come; and therefore, though I am unworthy of so unspeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at least such as thou wilt accept.

† Here say secretly.
I am indeed a miserable Sinner! God be merciful unto me!

ſteadfaſt Faith in Chriſt our Saviour; amend your Lives, and be in perfect Charity with all Men, ſo ſhall ye be meet Partakers of thoſe holy Myſteries. ‡ And above all Things ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. And to the End that we ſhould always remember the exceeding great Love of our Maſter and only Saviour Jeſus Chriſt thus dying for us, and the innumerable Benefits which by his precious Blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endleſs Comfort. To him therefore, with the Father and the Holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting ourſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in true Holineſs and Righteouſneſs all the Days of our Life. *Amen.*

‡ Say ſoftly.

O bleſſed Lord, for thy infinite Mercies ſake, pardon all my ſtupid Forgetfulneſs and Ingratitude hitherto, and do thou now create in me ſuch a thankful and lively Remembrance of thy dying for me, that may excite me to give up myſelf entirely to thee, as thou didſt give up thyſelf on the Croſs for me. Amen.

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from hence-

henceforth in his holy Ways; and take this holy Sacrament to your Comfort; * and make your humble Confeſſion to Almighty God, meekly kneeling upon your Knees.

draw near with Faith,

* *When you are called upon* to make your humble Confeſſion to Almighty God, *be ſure to let your whole Heart go along with the Miniſter; and humbly pray, that you may have a Share in that Pardon which is ſoon after to be pronounced.*

¶ *Then ſhall this general Confeſſion be made in the Name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,*

Repeat the Confeſſion in the humbleſt Poſture, audibly ſaying the Words after the Miniſter, with great Sorrow of Heart.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedneſs, Which we from Time to Time moſt grievouſly have committed, by Thought, Word and Deed, Againſt thy Divine Majeſty; provoking moſt juſtly thy Wrath and Indigdation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our Miſdoings; the Remembrance of them is grievous unto us; the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's Sake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of Life, to the Honour and Glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then*

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution:*

ALmighty God our heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins to all them that with hearty Repentance and true Faith turn unto him; Have Mercy upon you, pardon and deliver you from all your Sins, confirm and ſtrengthen you in all Goodneſs, and bring you to everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

Be ſilent, attentive, and in an humble Poſture, when the Abſolution is pronounced, and earneſtly beg of God, that he would be pleaſed to confirm in Heaven, what his Miniſter declares on Earth.

In the Abſolution, we ſhould not repeat the Words after the Miniſter, becauſe therein he exerciſes a Part of the Prieſt's Office, which does not belong to us.

When the following Portions of Scripture are read, we ſhould make ſhort Ejaculations after them in the following Manner:

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable Words our Saviour Chriſt ſaith unto all that truly turn to him.

COME unto me, all that travel and are heavy laden, and I will refreſh you. St. *Matth.* xi. 28.

Refreſh, O Lord, thy Servant, wearied with the Burden of Sin.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. St. *John* iii. 16.

Lord, I believe in thy Son, Jeſus Chriſt, and let this Faith cleanſe me from all Sin and Wickedneſs.

Hear

Hear alſo what St. *Paul* ſaith.

This is a true ſaying, and worthy of all to be received, that Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* i. 15.

I embrace, with all Thankfulneſs, that Salvation which Jeſus has brought into the World.

Hear alſo what St. *John* ſaith:

If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 St. *John* ii. 1.

Intercede for me, O bleſſed Jeſu! that my Sins may be pardon'd through the Merits of thy Death.

¶ *After which, the Prieſt ſhall proceed, ſaying,*

Lift up your Hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give Thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden Duty, that we ſhould at all Times and in all Places give Thanks unto thee, O Lord, * Holy Father, Almighty, everlaſting God.

* *Theſe Words* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here*

¶ *Here ſhall follow the proper Preface, according to the Time, if there be any ſpecially appointed; or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt High. *Amen.*

If this excellent Form of praiſing the moſt high God were oftner in Chriſtians Mouths than it is, it would moſt certainly render them more worthy both to join in this Service here, and in Heaven with the Angels of God hereafter.

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day and ſeven Days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this Time for us, who by the Operation of the Holy Ghoſt, was made very Man of the Subſtance of the Virgin Mary his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

¶ *Upon Eaſter-day, and ſeven Days after:*

BUT chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath deſtroyed Death, and by his riſing to Life again hath reſtored to us everlaſting Life. Therefore with Angels, &c.

¶ *Upon Aſcenſion-day, and ſeven Days after:*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their Sight aſcended up into Heaven to prepare a Place for

for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

¶ *Upon Whit-sunday, and six Days after:*

THrough Jesus Christ our Lord; according to whose most true Promise, the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all Truth, giving them both the Gift of divers Languages, and also Boldness with fervent Zeal constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error into the clear Light and true Knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only:*

WHO art one God, one Lord; not One only Person, but Three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces, shall immediately be sung or said,*

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

¶ *Then*

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay in the Name of all them that ſhall receive the Communion, this Prayer following:*

When you acknowledge, that you do not preſume to come to the Lord's Table, truſting in your own Righteouſneſs, but in God's great Mercy, ſay this with much Serioufneſs, and your deep Humility will make amends for many Imperfections.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crumbs under thy Table. But thou art the ſame Lord, whoſe Property is always to have Mercy; Grant us therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood, and that we may evermore dwell in him, and he in us.

Whilſt the Miniſter is ſetting in Order the Elements to be conſecrated.

LOOK down, O gracious God, from thy holy Habitation, and from the glorious Throne of thy Kingdom, and ſanctify us.

¶ *When the Prieſt ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more Readineſs and Decency break the Bread before the People, and take the Cup into his Hands, he ſhall ſay the Prayer of Conſecration, as followeth:*

ALmighty God, our heavenly Father, who of thy tender Mercy didſt give thine only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption,

demption, who made there (by his own Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did inſtitute, and in his holy Goſpel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood: Who in the ſame Night that he was betray'd *(a)* took Bread, and when he had given Thanks, *(b)* he brake it, and gave it to his Diſciples, ſaying, Take, eat, *(c)* this is my Body which is given for you, do this in Remembrance of me. Likewiſe after Supper *(d)* he took the Cup, and when he had given Thanks he gave it to them, ſaying, Drink ye all of this, for *(e)* this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the Remiſſion of Sins: Do this, as oft as ye ſhall drink it, in Remembrance of me. *Amen.*

(a) Here the Prieſt is to take the Paten into his Hands:

* *(b) And here to break the Bread:*

(c) And here to lay his Hand upon all the Bread.

(d) Here he is to take the Cup into his Hand:

(e) And here to lay his Hand upon every Veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.

* *When God's Miniſter breaketh the Bread, and poureth out the Wine, and bleſſeth them, let them put you in Remembrance of Chriſt's Body broken, and his Blood ſhed upon the Croſs for our Redemption; and pray that they may be a Means of conveying unto your Soul all the Benefits of his precious Death.*

¶ *Then*

¶ *Then ſhall the Miniſter firſt receive the Communion in both Kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like Manner, (if any be preſent) and after that to the People alſo in order, into their Hands, all meekly kneeling.*

At going to the Altar.

IN the Multitude of thy Mercies, O Lord, do I now approach thy Altar; O pardon my Sins, and receive me graciouſly. *Amen, Amen.*

Before Receiving.

BLeſſed Jeſus, I do heartily repent of all my Sins, and here in this holy Sacrament do unfeignedly renew my Baptiſmal Vow and Covenant. Strengthen me, O Lord, in ſuch a Manner by this ſpiritual Food, that I may ſucceſsfully fight under thy Banner, againſt Sin, the World and the Devil, and continue thy faithful Soldier and Servant unto my Life's End. *Amen.*

When the Miniſter is drawing near you, and before you receive the Bread, fix your Thoughts upon Jeſus Chriſt dying for the Sins of the World, and ſay in your Heart,

O Bleſſed Jeſu, in the Bread broken I call to mind thy Body torn with Whips,

Whips, and Thorns, and Nails. Glory be to thee, O Lamb of God, that didſt offer thyſelf a Sacrifice to take away the Sins of the whole Word: Lord have Mercy on me, and take away mine alſo.

When the Miniſter is delivering the Bread to you, go on with him in your Heart and ſay,

THE Body of our Lord Jeſus Chriſt, which was given for me, preſerve my Body and Soul unto everlaſting Life: I take and eat this in Remembrance that Chriſt died for me, and deſire to feed on him in my Heart, by Faith and Thankſgiving.

After receiving the Bread.

BLeſſed be the Name of my gracious and bleſſed Saviour Jeſus, for giving me his precious Body to be the Food of my Soul. Grant, deareſt Lord, that what thou haſt given me for the Remiſſion of my Sins, may not, by my Fault, become the Savour of Death unto me. O Lord, I humbly preſent to thee my Body and Soul: Do thou make them fit for thy Service, that ſo I may henceforth walk in Righteouſneſs and Holineſs before thee all the Days of my Life. *Amen, Amen.*

Or

Or thus,

O Thou, who vouchſafeſt to be our ſpiritual Food in this holy Sacrament, nouriſh my Soul to Life eternal. By thy crucified Body, deliver me from this Body of Sin and Death!

Before receiving the Cup.

I Will receive the Cup of Salvation and call upon the Name of the Lord. May the Blood of our Lord Jeſus Chriſt, which was ſhed for me, purge my Conſcience from dead Works to ſerve the living God.

Lord if thou wilt thou can'ſt make me clean: O ſpeak the Word, and I ſhall be made clean.

When the Miniſter draws near to deliver the Cup, fix your Thoughts upon Jeſus Chriſt dying for the Sins of the World, and devoutly ſay,

O Bleſſed Jeſu, in the Wine poured out, I call to mind thy precious Blood, ſhed for my Sins. Glory be to thee, O Lamb of God, that did'ſt offer thyſelf a Sacrifice to take away the Sins of the World: Lord have Mercy on me, and take away mine alſo.

When

When the Miniſter delivers the Cup into your Hand, go on with him in your Heart and ſay,

THE Blood of our Lord Jeſus Chriſt which was ſhed for me, preſerve my Body and Soul unto everlaſting Life: I drink this in Remembrance that Chriſt's Blood was ſhed for me, and the Lord make me truly thankful.

After receiving the Cup, ſay

GLORY be to thee, O Lord Jeſus, who permitteſt me to drink of the Fountain of Life freely. Bleſſing, Glory, Praiſe and Honour, Love and Obedience, Dominion and Thankſgiving be to him that ſitteth on the Throne, and to the Lamb for ever and ever: For my Tranſgreſſions, which were many, are blotted out, and I am reſtored from Sin and Death to the joyful Hopes of a bleſſed Immortality. Thanks be unto God for his unſpeakable Mercies in Chriſt Jeſus our Lord.

After

After you come from the Communion Table, you may uſe the following Prayer in private; either in the Church (if you have Time) or at home,

MOST gracious and merciful Saviour, to whoſe Patience and Long-Suffering I wholly owe it, that amidſt my manifold Sins and Offences, I am ſpared and preſerved to this Day; I give thee hearty Thanks for this Opportunity of coming to thy holy Table, and receiving the moſt comfortable Pledges of thy Pardon and Favour. Imprint, I beſeech thee, ſuch a lively Senſe of this thine ineſtimable Love in my Mind, that I may never crucify thee afreſh, and put thee to an open Shame, by relapſing under the Power of Sin.

Bleſſed Lord! I preſent unto thee my Body and Soul, for a living, holy, and acceptable Sacrifice, which is my reaſonable Service. Accept this Offering abſolutely and without Reſerve, ſtrengthen my Reſolution to be faithful unto Death: Let me be renewed in the Spirit of my Mind, that being changed into thine own Image, I may abound in every good Work, ſo that growing from Strength to Strength, from

from one Degree of Perfection to another, I may at laſt ſit down at thy Table in Heaven with *Abraham*, *Iſaac* and *Jacob*, and with all thy Saints and Servants who are departed in thy Fear and Love: Even ſo, Lord Jeſus. *Amen.*

Afterwards ſome of theſe Paſſages of Scripture may be uſed, if Time will permit.

Out of the Pſalms.

BLESS the Lord, O my Soul, and all that is within me praiſe his Holy Name: Praiſe the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thy Sins, and healeth all thine Infirmities.

Who redeemeth thy Life from Deſtruction, and crowneth thee with Mercy and Loving-kindneſs.

Who ſatisfieth thy Mouth with good Things.

The Lord is full of Compaſſion and Mercy, Long-ſuffering, and of great Goodneſs.

He hath not dealt with us after our Sins, nor rewarded us according to our Wickedneſs.

For

For look how high the Heaven is in Compariſon of the Earth; ſo great is his Mercy always towards them that fear him.

Look how wide alſo the Eaſt is from the Weſt; ſo far he hath ſet our Sins from us.

Yea, like as a Father pitieth his own Children; even ſo is the Lord merciful unto them that fear him.

I have ſworn, and am ſteadfaſtly purpoſed to keep thy righteous Judgments.

O hold thou up my Goings in thy Paths, that my Footſteps ſlip not.

O praiſe the Lord all ye his Hoſts, ye Servants of his that do his Pleaſure.

O ſpeak good of the Lord all ye Works of his, in all Places of his Dominion: Praiſe thou the Lord, O my Soul.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

O give Thanks unto the Lord, for he is gracious, becauſe his Mercy endureth for ever.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

Now the God of Peace, that brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep, through the

Blood of the everlasting Covenant, make me perfect in every good Work to do his Will, working in me that which is well-pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever. *Amen.*

The POST-COMMUNION.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linnen Cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

The Lord's Prayer should always be said with the greatest Deliberation and Devotion, and especially at this Time, when we have been receiving that Bread, which must nourish our Souls unto eternal Life.

OUR Father, which art in Heaven; Hallowed be thy Name. — Thy Kingdom come. — Thy Will be done in Earth, As it is in Heaven. — Give us this Day our daily Bread. — And forgive us our Trespasses, as we forgive them that trespass against us. — And lead us not into Temptation; — But deliver us from Evil: — For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble Servants entirely desire thy Fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thanks-

Thankſgiving; moſt humbly beſeeching thee to grant, that by the Merits and Death of thy Son Jeſus Chriſt, and through Faith in his Blood, we and all thy whole Church may obtain Remiſſion of our Sins, and all other Benefits of his Paſſion. And here we offer and preſent unto thee, O Lord, Ourſelves, our Souls and Bodies, to be a reaſonable, holy and lively Sacrifice unto thee; humbly beſeeching thee, that all we who are Partakers of this holy Communion may be fulfilled with thy Grace and heavenly Benediction. And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice; yet we beſeech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the Unity of the Holy Ghoſt, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

¶ *Or this.*

ALmighty and everlaſting God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual Food of the moſt precious Body and Blood of thy Son, our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy Favour and Goodneſs towards us; and that we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs through hope of thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee, and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

¶ *Then ſhall be ſaid or ſung.*

After the Example of our dear Redeemer, who, when he had inſtituted and ordained this Sacrament, ſung an Hymn; ſo do we praiſe God the Father, Son, and Holy Ghoſt, for our Redemption, in this moſt excellent Hymn.

GLory be to God on high, and in Earth Peace, Good-will towards Men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jeſu Chriſt, O Lord God, Lamb of God, Son of the Father, that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, receive our Prayer. Thou that ſitteſt at the Right-hand of God the Father, have Mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:*

THE Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord: And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

When

When the Miniſter has finiſh'd the Communion Service, conclude the Whole with a ſhort Prayer, in the following Manner:

PArdon, O God, thoſe many Imperfections that have accompanied me in the Performance of this holy Duty, and grant that thoſe Things which I have faithfully aſked according to thy Will, may effectually be obtained, to the Relief of my Neceſſities, and to the ſetting forth of thy Glory, through Jeſus Chriſt, my only Mediator and Advocate. *Amen.*

And now you may return home, with God's Bleſſing, and this comfortable Truth, that *He who ſpared not his own Son, but gave him up for us all, will with him alſo freely give us all Things.* Rom. viii. 31.

And remember, that if a Man *doth truly ſet his Heart to ſeek the Lord*, and doth what he can to pleaſe him, God will, for the Sake of his dear Son, pardon a great many Imperfections beſides. 2 *Chron.* xxx. 18.

Happy Chriſtian! how ſweetly and ſecurely may'ſt thou paſs thy Days, being waſhed from thy Sins in thy Saviour's Blood. Thou may'ſt now go about thy Affairs with a quiet Conſcience; and at all Times, and in all Places, ſafely reſt in the Boſom of Providence. And by converſing ſo frequently with thy bleſſed Saviour at his holy Table here upon Earth, thou wilt be always fit and ready to go to him, and converſe perpetually with him in his Kingdom above; when we ſhall have no Need of Sacraments, but ſhall ſee him Face to Face, and adore and praiſe him for ever and ever.

A Thankſgiving after the Receiving of the Bleſſed Sacrament, at Home; which may be added to the Evening Devotions.

O Almighty and eternal God, what Thanks can I render unto thee, by whoſe Goodneſs I was created, by whoſe Mercy I was redeemed, by whoſe Power I am preſerved, and by whoſe Grace I hope to be glorified! And for all other thy Bleſſings and Benefits which I enjoy both in Soul and Body; and eſpecially for admitting me this Day to partake of the precious Body and Blood of Jeſus Chriſt; I will therefore offer unto thee the Sacrifice of Praiſe and Thankſgiving, and always praiſe thy Holy Name.

O Lord, I heartily repent me of all my Sins, which I have confeſſed to thee this Week paſt, and am heartily ſorry, when I conſider how unprofitably and wickedly I have ſpent my Life hitherto: I beſeech thee, O Lord, to amend what is amiſs in me. And I earneſtly intreat thee, that whatſoever thou ſeeſt in me contrary to thy bleſſed Will, may, by Virtue of this bleſſed Sacrament, be rooted out of me, that my Soul may remain a fit Habitation for thy Holy Spirit. Let it obtain for me the Abſo-

Abſolution of my Sins, be the Confirmation of my Faith, and the Reſt and Joy of my Soul. What ſhall I return unto thee for all thy Love? What ſhall I give unto my Lord, who hath given himſelf for me? I will give thee my whole Self, and devote all the Powers of my Soul and Body to thy Service; and I think myſelf happy, O Bleſſed Jeſus, in the Choice I have made of thee for my Lord and Maſter. I rejoice in the Surrender I have made of myſelf to thy Service and Obedience. Grant, O Lord, that I may hereafter faithfully follow and ſerve thee, who haſt at this Time ſo lovingly vouchſafed to receive me; and becauſe (through the Infirmity of my mortal Nature) I cannot follow thee as I would, be pleaſed to aſſiſt me with thy free Spirit, and draw me after thee, that I may walk in thy holy Ways all the Days of my Life; and at laſt be brought by thy Merits, to that Place of Glory, where thou doſt reign, together with the Father and the Bleſſed Spirit. One God, World without End. *Amen.*

O my Soul! Behold, thou art made whole, ſin no more, leſt a worſe Thing come unto thee. St. *John* 5. 14.

Praiſe the Lord, O my Soul, and all that is within me praiſe his holy Name. *Pſal.* ciii.

Praiſe the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thy Sins, and healeth all thy Infirmities.

Who ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and Loving-kindneſs.

Who ſatisfieth thy Mouth with good Tidings, *&c.*

The Peace of God, which paſſeth all Underſtanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord; and the Bleſſing of God Almighty, the Father, the Son, and Holy Ghoſt, be with me now and at the Hour of Death. Amen, Amen.

N. B. *The pious Chriſtian may be ſupply'd with further Devotions for* Sunday Evening, *and alſo with* Meditations, Prayers *and* Hymns *for every Day of the Week, after receiving the Bleſſed Sacrament, in the* Second Part *of this* WEEK's PREPARATION; *which is ſold by the Proprietors of* this.

SOME

SOME

DIRECTIONS

To live well after Receiving the

Holy Sacrament.

THERE ought to be a ſpecial Care of our Behaviour after the Holy Sacrament, as well as before and during the Time of Receiving; for tho' we may come with devout Preparation, yet if we be careleſs, and look not to our Ways, after the Duty is done, we ſhall not profit at all. And it is too often ſeen in the World, that People will paſs ſome Days before the Sacrament in extraordinary Devotion, in much Meditation, and in an Abſtinence from the moſt innocent Recreations; but as ſoon as that is over, return (like Torrents which run with more Rapidity and Violence for having been ſtopt) with more Eagerneſs and Impatience to their beloved Luſts.

But ſurely this is a ſtrange Miſtake and a great Fault; for our Duty does not ceaſe ſo ſoon as the Sacrament is done, and the

Duty ended in publick. Many careleſs Communicants leave their good Diſpoſitions and Devotions in the Church; when the Sacrament is done, all is done with them; ſo they go from it without any Profit at all; it is never once more thought upon. O let it be your Care to make up that by After-Diligence, wherein you were wanting before; alſo be careful and watchful to keep up, and maintain that holy and gracious Frame of Heart, which you acquired in, and brought from the Sacrament with you. A Man when he finds Enlargement, and a gracious Diſpoſition of Spirit given him in that Holy Ordinance, ſhould be of St. *Peter*'s Mind, when in the Mount with our Saviour in his Tranſfiguration, and ſay, *Maſter, it is good for us to be here:* It is good going to this Holy Sacrament as often as you can; let it be your After-Care to grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt. Having received freſh Supplies of Strength from above, our Care ſhould be to maintain what we have gotten at the Sacrament; and not loſe the exceeding great Benefits thereof, by returning to Sin and Folly.

Let

Let us perſevere in all good Works, and perform our Vows, while our Hearts are touched with a Senſe of God's Love, and our Souls warmed with the Remembrance of our Saviour's Benefits. Let us ſadly reflect upon our former Back-ſlidings, and ſeriouſly conſider that we have the ſame frail Natures; and that the Foes of our Salvation have the ſame Cunning and Hatred and Malice againſt us.

When we feel our Zeal to cool, our Devotion to decay; when we find ourſelves leſs ſenſible of former Sins, and when we begin to abate of our Watchfulneſs and Care, we muſt renew our Addreſſes to the Throne of Grace, and beg of God to keep us from the Snares of Satan, and not ſuffer us to be led away with the Error of the Wicked, nor fall from our own Stedfaſtneſs. Our Wills are irreſolute and wavering, and do not cleave ſtedfaſtly unto God; our Goodneſs is but as the Morning Cloud, and as the early Dew it paſſeth away; therefore let us beg of God to ſtrengthen and confirm us, and pray that whatever good Work he has wrought in us, he would be pleaſed to accompliſh and perform it until the Day of Chriſt. He ſees our Weakneſs, and knows

knows the Number and Strength of thoſe Temptations we have to ſtruggle with; and he will not leave us to ourſelves, if we implore his Grace, but will cover our Heads in the Day of Battle, and in all ſpiritual Combats make us more than Conquerors through him that loved us. How earneſtly ſhould we pray that no Terrors or Flatteries, either of the World, or our own Fleſh, may ever draw us from our Obedience to God; but that continuing ſtedfaſt, unmoveable, and always abounding in the Work of the Lord, we may at laſt obtain Glory, and Honour, and Immortality, and eternal Life.

How ſad is the Caſe of that Man, who after he has taſted the good Word of God and the Powers of the World to come, yet falls away again, returning like the Dog to his Vomit, and ſhamefully yielding to thoſe very Sins which he ſo lately confeſs'd, it may be with Tears, and renounced in ſo ſolemn a Manner. I ſpeak not here of the common Frailties and Infirmities of our Nature, as the firſt Motions of Paſſion, *&c.* but I mean groſs Sins, as Injuſtice, Uncleanneſs, profane Swearing, Drunkenneſs, Sabbath-Breaking, Neglect of God's Word and of our daily Devo-

tion.

tion. Not that any one of theſe great Sins is unpardonable, and what will not be forgiven upon true Repentance; but it is a great Aggravation of Sin to relapſe into Wickedneſs after Vows of better Obedience made at the Altar, and after we have been waſhed in our Saviour's Blood. In order to keep yourſelf pure and undefiled, avoid ill Company as you would the Plague. Bad Men may call you preciſe, and deſpiſe your holy Life; but remember that God, your Conſcience, and all good People will praiſe and eſteem you. Therefore as you are now made a new Creature, chuſe new Company, take new Courſes, and become a new Man. If you deſpiſe the Blood of Chriſt, or ſlight the Mercy of the Goſpel by a prophane Life, your Portion will be with *Judas* who betray'd Chriſt, with the Scribes and Phariſees who crucified him. Therefore, if you have any Regard for the Salvation of your Soul, and Love for your God, any Affection for your bleſſed Redeemer, walk as becometh his Goſpel, Love him with your Heart, praiſe him with your Tongue, and glorify him in your Life.

If the great Deceiver ſhall offer you Pleaſure or Profit to the Hurt of your Soul,

Soul, ſay, Get thee behind me Satan, I have been lately at the Sacrament, and there have promis'd and vow'd to live ſoberly, righteouſly and godly. Forget not your daily Prayers Morning and Evening, often think upon Death, Judgment, Heaven and Hell, fear God and keep his Commandments, and patiently wait for the Coming of Chriſt; remembring always for your Comfort, that the higher you riſe in Piety here, the higher Degrees of Glory ſhall you have in Heaven hereafter.

Now let us forſake the Fooliſh, and live and go in the Way of Underſtanding; now that we have feaſted at the Lord's Table, let us live no longer according to the corrupt Maxims of the World, but according to the Will of God. Let us henceforth chuſe new Company, and new Courſes; now become new Men, and walk in new Ways: This is the very Thing that God looks for at our Hands, after we have been at the Sacrament: When we have had Fellowſhip with God in the holy Sacrament, we ſhould go on from Strength to Strength, from one Degree of Virtue to another, 'till we appear before God in *Sion*.

After

After thou haſt been at the Sacrament, if Satan, or any of his Inſtruments ſet upon thee, to entice thee to any Evil or Sin, arm thyſelf with thy Sacramental Vows; ſay to Satan, I was lately at the Sacrament, there thou knoweſt what a Vow I made to God, therefore I may not do this Evil: Wouldeſt thou have me be forſworn before my God? Should I, that have been at God's Table, and have eaten and drank with him, ſhould I lift up mine Heel againſt him, and thus ungratefully requite my beſt Benefactor? God forbid.

When we come from the Sacrament, and do not ſhew the Efficacy and Power of it in our Hearts and Lives, and walk the more cautiouſly and religiouſly after it, theſe two Evils aſſuredly follow.

1. Firſt, God accounts ſuch Receiving as no Honour done to him. A Life of Holineſs and Obedience muſt follow, or we ſhall derive no Bleſſing from this ſacred Ordinance. If after Eating and Drinking at the Lord's Table, there follows no Conſcience of keeping your Covenant, in yielding Obedience to the divine Commands, all your Prayers will be nothing worth, neither will your Preparations be regarded by

by that God who has declared, that without Holineſs no Man ſhall ſee his Face.

Secondly, We promiſe and vow at the Lord's Table, to forſake our Sins, and to walk in all holy Obedience and Newneſs of Life: If after all this we ſtill live in our Sins, and in the Neglect of thoſe Duties we then ſolemnly engaged to perform, we horribly prophane, and take God's Name in vain, and make ourſelves guilty of ſpiritual Perjury before God.

Are we not forſworn, if we take an Oath to do ſuch a Thing and do it not? And do we account it a light Thing to be forſworn? Do we nothing regard the Breach of an Oath and Covenant made ſolemnly with God? Woe to that Man that breaks Covenant with the Great God of Heaven and Earth, who will not be mocked, who will not be baffled, who will be a ſwift Witneſs, and a ſevere Judge againſt all ſuch as groſly take his glorious Name in vain, and ſo foully pollute his Holy Ordinances.

Now this Care of making good thy Vow, muſt not abide with thee ſome Days only, and then be caſt aſide; but it muſt continue with thee all thy Days: For if thou breakeſt thy Vow, it matters not whether ſooner or later. Nay, perhaps the Guilt may

may in ſome Reſpects be more if it be late; for if thou haſt for a good while gone on in the Obſervance of it, that ſhews the Thing is poſſible to thee; and ſo thy After-Breaches are not of Infirmity, becauſe thou can'ſt not avoid them; but of Perverſeneſs, becauſe thou wilt not. Beſides, the Uſe of Chriſtian Walking muſt needs make it more eaſy to thee. For indeed all the Difficulty of it is but from the Cuſtom of the Contrary; and therefore, if after ſome Acquaintance with it, when thou haſt overcome ſomewhat of the Hardneſs, thou ſhalt then give it over, it will be moſt inexcuſable. Therefore be careful all the Days of thy Life to keep ſuch a Watch over thyſelf, and ſo to avoid all Occaſions of Temptations, as may preſerve thee from all wilful Breaches of this Vow.

But though the Obligation of every ſuch ſingle Vow reach to the utmoſt Day of our Lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament; for that being the Means of conveying to us ſo great and unvaluable Benefits, and it being alſo a Command of Chriſt, that we ſhould do this in Remembrance of him, we are, in Reſpect both

of

of Reaſon and Duty, to omit no fit Opportunity of partaking of that holy Table.

A Morning Prayer on the Week Days.

O Bleſſed Lord, who art infinitely holy and happy in thyſelf, and deſireſt the Happineſs of all thy Creatures, I proſtrate myſelf before thy divine Majeſty in an humble Senſe of thy abundant Goodneſs, and with Sorrow and Shame on Account of my own deteſtable Ingratitude. Long-ſuffering God! I moſt humbly thank thee, that it hath pleaſed thy Goodneſs to take Care of me thy unprofitable Servant, this Night paſt; that thou haſt ſafely kept me from all mine Enemies, and haſt given me ſweet Sleep, to the refreſhing of my poor, weak and wearied Body: And I earneſtly beſeech thee, moſt merciful Father, to ſhew the like Goodneſs towards me this Day, in preſerving my Body and Soul, that mine Enemies may have no Power over me, nor the Wicked approach to hurt me. O teach me ſo to walk in all Godlineſs and Honeſty, that I may never diſcredit the Honour of my Religion, nor ſtain the holy Robe with which thou haſt now decked my Soul, nor break thoſe holy

holy Vows which I have made at this Sacrament; nor loſe thy Favour, which is better than Life itſelf.

Gracious God! give me a deep Contrition for my Sins paſt, and a hearty Deteſtation and Loathing of them, hating them worſe than Death with Torments. Give me Grace intirely, preſently, and for ever to forſake them; to walk with Care and Prudence, with Fear and Watchfulneſs this Day, and all the Days of my Life. To do my Duty with Diligence and Charity, with Zeal and a never-fainting Spirit; to redeem the Time; to truſt upon thy Mercies; to make Uſe of all the Opportunities of Grace; to work out my Salvation with Fear and Trembling; that thou mayeſt have the Glory of pardoning all my Sins, and that I may reap the Fruit of all thy Mercies, and all thy Graces; of thy Patience and Long-Suffering, even to live a holy Life here, and to reign with thee for ever in that Kingdom which thou, O bleſſed Jeſus, haſt purchaſed with thy Blood, for all thy faithful Followers. Grant this, O Lamb of God, for the Honour of thy Name, and for thy Mercy's Sake, O moſt merciful Saviour and Redeemer Jeſus. *Amen.*

An

An Evening Prayer for the Week Days.

O Eternal God, Fountain of Truth and Holineſs, in whom to believe is Life Eternal; I make my humble Addreſs to thy divine Majeſty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and raſh Words, the Vanity and Impiety of my Thoughts, my unjuſt and uncharitable Actions, and whatſoever I have tranſgreſſed againſt thee this Day, or at any Time before. O cleanſe me from my ſecret Faults, and keep thy Servant from preſumptuous Sins, leſt they get the Dominion over me; remove mine Iniquities far away from thee, and be not angry with thy Servant for ever; give me a tender Conſcience, a Converſation diſcreet and affable, modeſt and patient, liberal and obliging; a Body chaſte and healthful; Competency of living according to my Condition; Contentedneſs in all Eſtates; a reſign'd Will and mortified Affections. Grant that I may be ſuch as thou wouldeſt have me to be, and let my Portion be in the Lot of the Righteous, in the Brightneſs of thy Countenance, and the Glories of Eternity. Keep me, O Lord, from the

the deſtroying Angel this Night; let thy Anger never riſe againſt me, but thy Rod gently correct my Follies; and guide me in thy Ways, and let thy Staff ſupport me in all Sufferings and Changes; preſerve me from ſharp Sickneſs and ſudden Surprizes, keep all my Senſes entire 'till the Day of my Death, and let my Death be neither ſudden, untimely, nor unprovided; and Lord make me ever mindful of that Time when I ſhall lie down in the Duſt, and becauſe I know neither the Day nor the Hour of my Maſter's Coming, grant me Grace that I may be always ready, that I may never live in ſuch a State, as I ſhall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, ſo that living and dying I may be thine through Jeſus Chriſt. *Amen.*

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